The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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CONTENTS

The Duty of Hope	281	Almost a Great Novelist?.....Sean O'Faolain	293
Week by Week	282	The Window.....Alan Devoe	295
French News from France.....Bernard Fay	285	Seven Days' Survey	297
The Birthday (*verse*)...Grace Fallow Norton	287	The Play.....Grenville Vernon	301
The Battle against War..Elizabeth M. Lynskey	288	The Screen.....James P. Cunningham	301
Deep-forest Epitaph (*verse*)....David Morton	290	Communications	302
The Crime Prevention Program..... James F. Cunningham	291	Books.....John A. Lapp, Grenville Vernon, Nicholas A. Steffen	304

Previous issues of THE COMMONWEAL are indexed in the *Readers' Guide* and the *Catholic Periodical Index*

THE DUTY OF HOPE

WE SPOKE last week, on this page, of the survey of the main events of the past year compiled by the News Service of the National Catholic Welfare Conference for the Catholic newspapers, comprising a national survey, and an international one. Each survey ran to many columns. All the events recorded were linked together by their relation to the universal interests of the Catholic Church. All of them were reported or at least commented upon in our columns as they occurred. There were events of a highly gratifying nature, testifying to the positive energy of the Catholic religion; as, for example, the international Eucharistic Congress in South America, and the national Eucharistic Congress of the United States, held at Cleveland. There were also many other consoling and inspiring manifestations of Catholic Action—a great world-wide series of missionary works; the erection of new dioceses in many lands; the tremendous labors of thousands of Catholic organizations in the fields of charity, education, science, the liturgical movement, and the ever-growing application of the spiritual and moral principles of the Church to the solution of social problems.

On the other side of the ledger, so to speak, of 1935, there were recorded events so grim and gloomy that, as all these things, both the bright and the dark, were recapitulated by the Pope himself, speaking to the cardinals at Christmas, the dark events seem so predominant that the Catholic is compelled to rally his courage and faith to meet their menace by firm reliance upon the Christian virtue of Hope. "It is," said the Holy Father, "the duty of the Christian to hope." In other words, what is required now of Catholics is not a mere emotional or sentimental allegiance to some pseudo-mystical feeling of hopefulness, but rather a determined act of the will to hope; a facing up to the realities of the present situation,

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and, after that, a firm, unwavering course of action based upon their hope.

The Holy Father called their attention particularly to the growth of the most dangerous force which now operates throughout the whole world against Christianity—namely, organized militant atheism. This is something new under the sun. Individual atheists and groups of atheistic philosophers and teachers and propagandists of atheism the world has always known; but not until today, as we see in Russia, has a whole people been organized into one of the mightiest forces ever recorded by history upon the fundamental dogma of the denial and repudiation of, and militant hostility toward, religion. And the growth of Russia's influence throughout Europe and America, in this respect, continues to grow, however much the merely political or economic success of Bolshevism outside of Russia may have been checked by such movements as Fascism and Hitlerism. Inside the institutions of western civilization, which were built originally upon Christian principles, and the strength of which still consists in what they retain of Christian ideas and beliefs and traditions—often adhered to by multitudes who have lapsed from active belief in objective Christianity—the poison of atheism is more and more openly and effectively spread. Aid and comfort is actively given to this destructive propaganda by other groups, still professing allegiance to vague and nebulous religious ideas, but who have substituted for faith in God a pseudo-scientific humanitarianism which in effect leads directly toward complete atheism.

In addition to this capital peril, as the Pope recalled, there is the brutal persecution of religion proceeding in Mexico, and the ever-growing danger to the Church in Germany.

Now, all these facts, and many others indicative of the perils which face the Catholics of the world, have greater consequences than their effects upon these Catholics, and their Church. Catholics are not, and never can be, isolated sectarians whose condition is of no concern to human society at large. The nature of their beliefs, and of the social conduct which their beliefs necessarily lead them to carry on, are such as to affect any society of which they form a part most radically—at the very roots of human action. Therefore, the mighty Roman Empire, in the very dawn of Christianity, exerted all of its power to crush out, and utterly exterminate, the small minority of Christians who began the building of the Church. Therefore, again, whenever and wherever human societies turn away from the teachings of the Church, not in mere indifference, but in positive attempts to create moral or psychological substitutes for the binding and directing principles of Christianity — as laid down by the infallible Church: God's agency on earth—then inevitably there is active persecution of Catholics. Also, there always accompanies such persecutions the building up of some type of tyranny which tends to degrade all human beings under its sway—whether they are Catholics or not—into slavery. This happens, or tends to happen, whether the tyrannical force is manifested in the form of an absolute monarch, or an absolute Totalitarian party, or State—or, rather, whenever any people falls under the control of any absolute secular force whatsoever, the persecution of Catholicism signalizes a general assault on human liberty.

For Catholics, then, particularly lay Catholics, who of course are more closely involved in the affairs of secular society than other elements of the Church, the world situation, which became so sharply revealed in 1935, and which will become still more critical in 1936, bears a double aspect. For the Church itself, of course, there can never be complete defeat. All of the history of two thousand years bears continuous testimony to the reality of the promise made by the Founder of the Church, namely, that He would be with the Church, and within the Church, until the end of time, and that, therefore, the gates of hell can never prevail against His Body on earth. But history equally testifies to the truth that the Church may be wiped out, humanly speaking, or at least reduced to a mere inactive fragment in any land, among any people, where Faith and Hope and Charity decline, and the power of secular, material things gains an ascendency. And when that power does gain control, a nation—or a whole group of nations like those of the western world in our modern epoch—may seem to enjoy a wonderful period of material growth, and prosperity, and power, and luxury, and then will come the crash. For us, as yet, the crash has not come. It is not only our hope, as Christians, that the crash may be averted, but, as the Holy Father has reminded us, it is our duty as Christians to put that hope into Catholic Action, and Catholic activities—so that our prayer shall be our work.

Week by Week

The Trend of Events

FROM several points of view the Christmas season betokened unusual good cheer to these—after all—spoiled United States. Never, perhaps, have greater efforts been made to see that no family was in want at a time which, even in the days of Scrooge, betokened generosity and good-will. When an American is tempted to lose faith in his country and to fancy that the voluntary expatriate may be right, a deeply rooted, beautiful manifestation of fundamental nobleness will reconcile him even to the faults of his people. This is, Heaven knows,

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no dictate of a hidden nationalistic ogre. We can none of us help being interested in some other land and civilization, too; and indeed the nostalgia for that is in part responsible for our indifference to ourselves. But it is well to see, once in a while, that the wealth of this republic is not solely a matter of natural resources—that the new world has a faith to keep and the heart to keep it. That Yuletide generosity was also an economic blessing need hardly be added. Benevolence, even when restricted to a narrow circle, conceals a benediction. Never during many years has the nation been more certain that the worst of its trials were over for a while. Elsewhere the outlook was not so pleasant. The words addressed by Pope Pius to the College of Cardinals voiced the fear that lies over the whole of a distraught Europe. Never has there been more drilling, or more reckless expenditure of the moneys of exhausted peoples for armament; and never since 1914 has there been more talk of war and upheaval. It is clearer than ever before that the so-called capitalistic era is being liquidated in Europe (though capitalism, in the strict sense, is another matter); and worry lest the change be accompanied by violent and bloody wars disturbed the sleep of every statesman responsible for the well-being of a people. Small wonder that the See of Peter should again seem a barque in a perilous storm.

What Is Radio?

ELIZABETHANS used to joke about losing their heads, in the literal sense of the term; we might venture a few feeble jests about dispensing with the contents of ours. At least, if what goes into the cranium via the ear and eye is of some importance, our brains might well cite the title of a famous Longfellow ode. Within the week, a prominent commercial radio organization changed presidents. The new man, presented with a flourish of trumpets, is doubtless an excellent fellow. We do not know the quality of his handshake, but assume it to be first-rate; the dimensions of his heart are a secret, but one is willing to apply to them, gratis, such soothing adjectives as "huge," "tremendous" and "breath-taking." Nevertheless this gentleman's qualifications are chiefly to be found in his record as the organizer of a World's Fair. He gathered the necessary number of turnstiles and publicity men, exhibits and cabarets. His control of the second item in particular was admittedly perfect. And therefore no choice could more fittingly proclaim what the present masters of broadcasting think that radio is. A big show, the function of which is to sell publicity. It puts up a series of nigger-babies, at which the public throws at the rate—let us be modest—of six balls for a quarter. That radio is something for the morons rather than by the morons is the last thing in the world that would be admitted by the entire management. They have not only ironed out the educator; they more than any other group have taught the public how to despise the educator. How and why it is imagined that on this basis American broadcasting can hope to remain a private enterprise seems a profound mystery.

More United States Crime

THE PROBLEM of dealing with the more obvious aspects of crime in the United States is due probably for a most thorough consideration by the populace as a result of the flight of the Lindberghs. Some substantial good may result, but it will be only spotty and ephemeral unless certain fundamentals are better understood. First of all it must be realized that in the long view this country is relatively still a pioneer country, the population is relatively restless, inclined to experiments (or, to put the converse of the case, it is not yet inclined to settled habits and attitudes) and it is as mixed a population as any in the world. All of these things affect the probabilities of the violent social adjustments known as crime and materially affect the difficulties of apprehending and restraining criminals. With regard to the latter difficulties, there is the added problem for peace officers that not only is this one of the largest free trade areas in the world, but also one of the largest, sparsely populated, areas with scant border patrols, and with internal (state and municipal) groupings of police forces without barriers to prevent criminals from scattering. The much, and often absurdly, publicized G-men consist of a staff of about 600 with a multiplicity of jobs to do besides running down criminals. Compare this number, for instance, with the 19,330 persons on the staff of the Police Department for the City of New York. And this police department represents about the same ratio of police to citizens that obtains for the city of Berlin where a homogeneous population exists and suspicious persons are easily traced.

WITH regard to the particular crime of kidnaping, in England there is a statute which declares that it is compounding a felony for family or friends of a kidnaped person to pay money to the kidnapers. So high is the general public regard for law enforcement and for the agents of the law, that Scotland Yard, where it suspects that a family or friends might pay a ransom, has the power, and exercises it, to impound the financial resources of the family or friends. The result is that kidnaping, as we know it, just does not exist: there is no possible profit in it. In our fair country, however, the public simply would not stand for any such restrictions on their liberty. Not only that but also while we are the greatest aggregation of abusers, publicly and privately, of the

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very peace officers appointed for our protection and working under the exceptional difficulties already described, we are probably the least co-operative with the peace officers for the preservation of the peace. In other words, the average citizen will try to duck responsibilities of testifying which might expose him to annoyances or dangers, at the same time that he complains of the lack of police protection. In conclusion, if the American public wants less crime, it must pay a decent price.

"One More Valedictory"

DOUBTLESS there are excellent reasons why the bones of Father Damien should be borne in triumph far from the surf of Molokai to a resting-place in his native land. Belgium will know how to regard his memory; and it is noised abroad that the Church may sometime honor his name. And yet one can't help wishing that the United States would long since have accorded him a burial place. Nowhere else did Damien, for years a missionary in Hawaii before he took up his fateful mission to the lepers, find so much enthusiastic support. Some time there will be found in the archives of Notre Dame a record of the many ties which bound him to that place, from which not the least of the gifts that went to Father Damien was Brother Joseph Dutton. There is in our possession a photograph which shows the missionary in the last stages of his horrible disease; and it would be impossible to say how many here were interested in Molokai by that picture. Stevenson's famous "Open Letter" found its widest public in this country; and we must not forget that the interest of R. L. S. had been aroused by Charles Warren Stoddard, an early visitor to the leper isle. Later on, at the time of his death, it was again America which honored him most beautifully in that quatrain which ranks among Father Tabb's best. In short, the "martyr of Molokai" was the theme round which the first interest of native American Catholics in foreign misisonary activity was built. It is too, too bad, accordingly, that his body was never brought to the United States where it might well have rested, with singular appropriateness, in some quiet grove at Notre Dame.

Paul Bourget

HOW QUICKLY men forget and generations pass is again demonstrated by the circumstance that of all the English and American writers who knew intimately the work and person of Paul Bourget hardly a one remains. To the Jameses, or to Howells and his friends, the passing of so eminent a novelist would have seemed like the sudden collapse of a well-known house in which they had often found hospitality. Younger men have gone another road. Indeed, it is old Zola—against whom Bourget in the first instance directed himself—who has new followers in a time which again disbelieves in the intellect and mistakes the fog of naturalism for density. As for the Catholic literary public, whom the mature author of "Le Disciple" served, it has less than any other a sense of continuity. It is lucky if it can raise a little applause now and then; of sustained endorsement it is by force of circumstances incapable. There has probably never been written so lastingly valuable a Catholic thesis-novel as is "Le Démon de Midi," but no translation of it is available. Stranger still, no doubt, is that Bourget's critical work—in several respects the cream of late nineteenth-century French insight—never found its way into English. This despite the fact that no foreign author was ever more deeply indebted to Oxford and Harvard. From the first he took many things, for instance his admiration of Walter Pater; from the second he borrowed what he could use of William James. One cannot help deploring, today when it is too late to do anything, these literary misfortunes. But despite all that sunders his time from ours and his conception of Catholicism from that of an age which has drunk more deeply—or at least thinks it has drunk more deeply—of Thomas and Augustine, we pause to salute his achievement and to respect his memory.

Fashion Note

THERE can be no doubt that color and spirit are gradually creeping back into masculine attire. An Associated Press dispatch from London on the forthcoming increase of "gaiety" in the habiliments of the well-dressed man is accorded prominent space in the news, quite as a matter of course. But for our part this talk of "elephant's breath" tweed and midnight blue dinner jackets seems half-hearted and evasive. It is like the inshore wading of the timid, instead of the bold plunge into the tide that puts the ocean to its appointed use. If men want color, let them really have color. Let them, especially now, when by a friendly parallel women's clothes are invoking a more and more distant past, that was thought to be gone forever—let them emulate this example and come once more into their own. For the past of their attire is a past of unprecedented splendor. It is a historical, one might even say a biological, mistake, to associate magnificent raiment with unmanly man. The swooning exquisite marked, not the height of that magnificence, but its ignoble decay. In earlier, lustier times, warriors and gentlemen buccaneers and fighting lords and martial princes went "bravely," as the saying goes, in scarlet velvet or flame-colored satin; the brocaded coat, the fall of lace at the wrist, the heavy rings on each finger, belong not to the vapid dandy but to the fighter, in his more social moments.

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FRENCH NEWS FROM FRANCE

BY BERNARD FAŸ

During his recent visit to the United States, Professor Fay was kind enough to write the following article for us. It affords, we believe, the clearest and most comprehensive bird's-eye view of French political actualities recently published; and incidentally it affords the author a chance to venture some comment on matters which have irritated him. The weakness of current foreign correspondence that is sent to newspapers in this country is a phenomenon as evident as it is distressing.—The Editors.

I LANDED in New York for the twenty-second time early in October, and since then I have looked for news from France, without being able to find any. Of course you read in the newspapers now and then some "European news," but in fact it is merely "British news," sent from England through British cables. The best newspapers in America, since the fall of the dollar and the great wave of American nationalism of the last four years, seem to have given up any idea of getting original European news. Even the New York *Times* which, ten years ago, used to print every day two long dispatches sent directly from Paris by two American newspapermen, is satisfied now with one weekly cable and some occasional bits of news sent through London by its Paris correspondent, who is a Scotchman. Of course he is a very good newspaperman and a fine fellow, but he cannot help being a subject of King George V, and that makes a difference.

It is true, this English editing of European news for America has one great advantage, it makes for a homogeneous and harmonious output of information. There is no discordant note, nothing disturbing, everything is made to fit the moderate-liberal-radical Anglo-Saxon point of view and the orthodox democratic mentality of English-speaking countries. It pleases the average man, it does not disturb elderly ladies nor women's clubs, it appeals to professors and reformers, and it suits the politicians. It does not say much, but most readers prefer it that way anyhow. It shows Europe crazy, war-mad, ruined, ridden by bloody Fascists and imprudent Communists, with only a faint hope of being saved by the few remaining sincere pure liberals.

It seems that American newspapermen in Europe, being for some reason unable to provide accurate and original news, resort to the old trick of constantly bringing in some slogans or formulas that can stir the imagination of readers, without in fact meaning anything. They fill their dispatches with accounts of "Communist activities" and of "Fascist plots." If you read the dispatches that are supposed to come from France, the whole nation seems to be divided into these two groups.

No picture could be more preposterous and misleading. As a matter of fact, there are no "Fascists" in France; except a very small group, which calls itself "Franciste," and is led by a young man whose reputation is not unblemished and whose financial resources are very limited. Practically no Frenchman stands squarely for Fascism or Nazism. The race hatred which has been so brutally exploited by Hitler does not run high in France, and the revival of the old Roman Empire, which is the basic aspiration of Fascism and the origin of its name, does not mean anything for a Frenchman. Moreover there is no party or group in France, outside Communism, which advocates government by force or a stable dictatorship.

France is divided into many parties, all of them parliamentary and accepting the present form of government. The Communists themselves, who have made great gains in the recent elections, have taken an evolutionary attitude and speak in a very conservative manner of the republic. There are, it is true, some Leagues, which are fighting organizations created for the purpose of resorting to force, if needed, to defend their political ideal; but of these armed organizations the two strongest ones, the Front Populaire and the Croix de Feu, both claim very loudly, and with all appearances of sincerity, that they will only start fighting, and will only fight to prevent the overthrow of the present régime. The Royalist group, which is very well organized and has very forceful and brilliant leaders, is not even ready or willing to go ahead; it is a party of doctrinaires. They will only intervene if and when an acute crisis has developed and other solutions are found wanting.

To understand France these loose expressions and inadequate terms, such as "Fascists," "Reds," have to be ruled out, as they have no real French connotation. One has to search more deeply for the real problem in France today: why all these people buy guns, why the country is so nervous, why the government feels obliged repeatedly to increase the police and auxiliary militia, why, in a word, this country where everybody disclaims any revolutionary design or intention, and seemingly sincerely, has such an air of revolution.

It cannot be denied that nine French people out of ten feel, as people would say in America, "that something has got to happen." The Left agree on this with the Right; both think that

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whatever happens, the necessary prelude to any national awakening, to any return of prosperity and confidence, has to be the establishment of a strong government. In February, 1934, the Left was even more anxious than the Right to start at once a kind of extra-parliamentary government, and some of the radical and Socialist ministers had been negotiating with non-parliamentary groups or personalities to effect the thing. The much-discussed February 6 prevented it, and thus, if it had any influence in French political life, it worked decidedly to maintain the country in the road of parliamentary life. But now again there is evidently in the Chamber of Deputies, and maybe in the country, a majority that would accept some kind of Left dictatorship. In the last weeks of 1935 it seemed to be the more likely hypothesis, but it was far from being a sure bet.

Everybody wants a strong government, and everybody wants it run by his friends, but nobody is in a hurry to get control. The situation is so complicated, and every day getting so distinctly worse, that all parties and even the Leagues, while they are fighting each other quite violently, in secret deeply hope they will not win too soon. They want to be given a little time, during which perhaps things may improve and the task ahead be less discouraging, less likely to result in the skipper going down with the ship.

The economic situation of France is bad; after a certain improvement between February and June, business has steadily grown worse since the end of July. It is now very poor. The country people and farmers are organizing associations to refuse to pay their taxes; they are establishing an agrarian party, and taking a very firm attitude. They have cut loose with the old parties and have not even consented to enlist in the Leagues, although some of them have joined the Communists and some the Croix de Feu. The rank and file is being organized as a Front Paysan.

The situation is serious, but after all the farmers are not the main worry of the government; farmers in France, even when they are mad, preserve a certain amount of instinctive conservatism, that greatly helps the Ministry to keep control over them. The real danger spot is the urban population. There and more particularly since the famous "décrets-loix" of Mr. Laval, the economic depression is terribly acute. The elements that used to stand by the government are showing signs of evident dissatisfaction. The government officials, who are numerous and influential in France, have not accepted willingly the cut in their salaries imposed during the last fifteen months and sometimes amounting to about one-fourth of their original salaries, which were already meager, seldom more than one-half or one-third of the salaries given in America for the same jobs. Their dissatisfaction makes them natural and very active allies of the Left. The shopkeepers, on the other hand, have been equally, though less directly, hit by the "décrets-loix" of this summer, and they grumble. To get the support of the consumers, the government would have to make the merchants, more particularly the grocers, bakers, butchers, lower the price of food, but all the government's efforts have been in vain. The French merchants have refused to lower prices and, angered by the policy of the government, they have even made them climb higher; from 334 in July the wholesale price index rose to 350 in October. At the same time their sales have been few and diminishing; they are now in a state of despair that makes them ready to stake anything for a return of prosperity. Quite a few of them look toward the Right to achieve it. These form the backbone of the Croix de Feu.

The situation is made worse by the gradual breaking down of French administration. The famous Stavisky affair, which involved many deputies, and a larger number of officials, has shown that a moral house-cleaning is needed in French administration. The old machine, the Constitution of 1873-1874, is not well adapted to contemporary French civilization; when it was devised it was meant to prepare for the return of the Bourbon pretender, and to fit a predominantly agricultural country; since that time France has become a radical republic, and a predominantly industrial country. The population, which had a clear-cut agricultural majority in 1874 has a large majority of urban dwellers now. In the meantime the French state has undertaken a great many industrial enterprises, it has become a huge, unwieldy machine, that works slowly and badly. It has a large number of officials, who are not paid enough, and who have not enough work to do to entitle them to larger earnings. There should be a thorough rehauling of the whole administrative framework by a wise and firm man, who in trying to remedy the evils would not destroy the whole fabric.

The plans are not lacking. In the last two years every other month groups of young philosophers, of old politicians, of wealthy industrialists, of experienced engineers, of far-seeing theoricians submitted to the public marvelous schemes to help the country out of the present morasses. But all these plans were so contradictory, their authors were so determined never to compromise that, far from helping, it has added to the confusion, disorder and danger. Now France, which is potentially one of the richest and basically one of the soundest countries on earth (since it would be very easy for France, with a strong and sensible government, to be self-supporting and self-contented), France is faced with a new and catastrophic devaluation of its money, a devaluation that would ruin a large part of the population

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and that would decidedly endanger the stability of the régime.

If the French Parliament were willing and able, a reform would be timely. But for the last six years it has become steadily clearer that the French Parliament did not choose to take any definite step in that direction; and today it seems incapable of doing so. The majority at the Chamber of Deputies is made up of the three main parties of the Left: Communists, Socialists, and Radical-Socialist. The minority is made up of the many groups of the Center and the Right: Radicals, Moderates, Conservatives, Nationalists, etc. The strongest party in the Chamber and in the country is the Radical-Socialist party, whose policy has been very peculiar since the war. They manage to ally themselves with the other Left parties for the elections, but their rank and file is constituted by the lower middle-class, and though they use the same slogans as the Communists and the Socialists, they do not mean the same things. Consequently as soon as they have been elected, they wish to govern with the cooperation of the parties of the Right or at least of the groups of the Center. They have never, up to now, agreed to come before the country in any electoral campaign with the Right, and yet they have seldom, if ever, consented to govern without some backing of the Right. They are now most unwilling to take the responsibility for any important constitutional change; they do not trust the Left, they do not like the Right. And they do not know what they want as changes. Consequently they stand pat and prefer to wait. Thus it is clear that no deep-seated reform can be achieved without discarding the Radical-Socialists, but the Radical-Socialists are in a way the backbone of the parliamentary system of France. There lies the danger.

The internal political situation in France is so involved that nobody can do anything about it. Parliament is getting every day more and more afraid to act; it simply tries to make as much noise as possible and to stand pat. The country knows well this is no remedy for the present ills, but there is no clear-cut majority in favor of any positive scheme; and consequently everybody waits for something to happen.

In the meantime a great wave of nationalism has swept Europe, beginning with Italy, then Germany and finally stirring up England itself, as the last elections have shown. All countries are arming and setting up strong governments, France alone cannot make up her mind, and she finds herself in the hopeless situation of a boy who would like to play solitaire and is obliged by the other boys to play football with them.

In the last months of 1935 France appeared drifting and helpless. Even Mr. Laval, whose personal prestige is very great in all parties, and whose shrewd wisdom is most admired, was unable to find a steady backing.

In these circumstances many French people, belonging to the Right and to the Left, feel that it would be a blessing to see the unavoidable crisis come promptly. Delays in solving the major problems will only weaken the country, and each month that passes, by bringing nearer the day when the German army will be ready to strike, makes the danger greater for France. If France wants to live it has to solve its internal problems before Germany has achieved a comeback.

Social disturbances and riots are bad, but they are not quite as bad as despair, and lack of initiative at a critical time. A sweeping reorganization of the economic and administrative system of the nation has to be made, and the sooner it is done, the better it will be. In fact France is fighting against time, and time just now seems to have the better of it. But it should be remembered that French people have a way of suddenly setting things right successfully. They do it well, and have come to rely upon this ability. Clearly, all this is in the back of their mind.

It has never been the English method, and the English mind does not seem to comprehend it. But Americans have that in common with the French; they realize that other nations might feel as they themselves felt in the fateful March, 1933.

The Birthday

Once the Child was born
in a little town apart.
Now He must be born
in every loving heart.

Again He has no other
place to call his home.
Quick, open to His Mother,
ask her to come.

Keep the heart humble,
useful and ready so
the ox and the angel
both may come and go.

Keep a star above it,
keep the door wide;
so a child will love it
set a light inside.

Never fear to have Him.
Wise men will bring
golden gifts to give Him,
angels will sing.

The word will go round,
the Wise Men will start
as soon as He is found
in another heart.

GRACE FALLOW NORTON.

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THE BATTLE AGAINST WAR[1]

By ELIZABETH M. LYNSKEY

WHO, MORE than the Vicar of Christ, could have foreseen Italian policy? Living in Vatican City, he could not possibly have been uninformed of Italy's warlike preparations. Seeing the danger, the Pope resorted to the first form of Catholic Action, prayer—universal prayer. In 1933, he announced a special Jubilee Year of prayer and penitence to commemorate the nineteenth centenary of the Christian redemption, and invited pilgrims to come to Rome from all corners of the earth. The spiritual intention was "peace"; and twenty-four hours of every day throughout the year the prayers of earnest Catholics in Rome and in their local churches around the world rose in an unending chain of petition. Masses for peace were offered by the hierarchy and parish clergy. An international radio network carried the ceremonies at the beginning and at the ending of the Jubilee Year, at which time the Pope extended its graces for another year to the end of April, 1935. The two years of prayer for peace came to a dramatic end at Lourdes when Masses were celebrated continuously for three days in the presence of 250,000 pilgrims, an international host. And another wide radio hook-up carried the Pope's prayer for peace and his Papal benediction given from Rome to the assembled pilgrims at Lourdes, and to all the world.

The words as well as the deeds of Pius XI, during the last year alone, show how strongly he has opposed another international war of any kind. In his allocution to the Sacred College of Cardinals on Christmas Eve, 1934, he rejoiced over the effects of the Holy Year, grieved over the situation of Catholics in lands of persecution, referred to the Christmas season and to the disarmament conference, and to rumors of war. His concluding paragraphs merit full quotation, but we offer only a few sentences:

> It is said, "If you wish peace, prepare for war," by which is meant that in all these armaments we are to see but a precaution, a guarantee against war. We wish to believe this because too terrible would be the reality contrary to this desire.
>
> If peace is truly desired we invoke peace, we bless peace, we pray for peace. If by chance there should be some who owing to the new phenomenon of suicidal and homicidal mania, truly prefer war to peace, then we have another prayer which it will become our duty to utter, and we would say to the Blessed Lord, "Disperse the people who want war."

Last spring, at the secret consistory for the canonization of the British martyrs, Sir Thomas More and John Cardinal Fisher, he used almost the same words, and added a severe condemnation of war as such:

> Since war is an object of universal rumor and causes anxiety and fear to all, we consider it advisable to refer to it as the apostolic office that is entrusted to us seems to require us to do. That the people of the world are again to take up arms one against the other, that the blood of brothers is again to be shed, that destruction and ruin are again to be sown on the earth and in the sea and in the air, all this would be a crime so enormous, a manifestation of savagery so insane, that we consider it quite impossible according to the juridical dictum, "Things that are against right, one must not even believe that they can be done."

Later in April came all the prayers for peace at Rome and at Lourdes and all over the world in Catholic churches. Again in July, with the war ominous on the horizon, the Pope directed particular attention to Ethiopia when the Sacred Congregation of Rites devoted a meeting to proclaiming the moral worth of Justin de Jacobis, first vicar apostolic of Ethiopia. On this occasion the Holy Father said:

> We are here gathered to recall this great Italian and this great Ethiopian by adoption at a time when the sky between Italy and Ethiopia is darkened by clouds of which nobody can ignore the presence and meaning and, one might almost add, mystery.
>
> Most beloved sons, in a moment historically so important and so solemn we wish to utter only few and measured words, first, to invite everyone to imitate the most exalted example given to us by the venerable De Jacobis in fulfilment of all his duties, and in the second place to say that we still hope and shall always continue to hope in the peace of Christ in the Kingdom of Christ and that we trust that nothing will be done that is not in accordance with truth, with justice and with charity.

Can anyone fail to see the contrast between the methods of De Jacobis and the methods of his later countrymen? Or wonder concerning the Pope's intentions? Not many years ago, he installed the Ethiopian College at Rome within the walls of Vatican City, the only college to be so sheltered. Did he at that time foresee that it might soon need some such shelter?

A quite obviously garbled quotation of the words of the Pope appeared in American newspapers under date line of August 4; but on August 28, speaking at Castelgandolfo to nurses

[1] *This article, begun in last week's issue, is here concluded.*

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gathered at the International Congress of Catholic Nurses, he made himself extremely clear:

> A war that is only one of conquest would evidently be an unjust war. . . . We can only hope all difficulties may be solved by some other means than that of war. . . . One thing seems to us open to question, that is, if the need for expansion is a fact to which it is necessary to give consideration. The right of defense [which right Italy claimed she was using] has limits of moderation, which must be observed in order that the defense may not be guilty.

Early in September the Holy Father himself said Mass at St. Paul's Outside the Walls for a pilgrimage of 15,000 World War veterans, among them 3,000 Italians. Speaking later to this gathering of men who had seen the horrors of a World War, the Pope gave a long discourse in the course of which he spoke of a "peace made with honor and dignity, of justice and respected rights," and said he prayed for peace

> . . . as a particular and essential duty, without which it is impossible to conceive of a Pope.
>
> And we desire also, together with peace, that the hopes, exigencies and needs of the great and good people which is our own people may be recognized and fulfilled, that its rights may be fulfilled and satisfied, but with justice and in peace; with justice, because without justice there is only sin and sin renders a people miserable. With justice and in peace, because peace means the absence of all the evils that war brings in its train for all the people that are afflicted by it and because peace is an essential condition of all prosperity, the foundation of all that is good in this world, the basis of order and tranquillity.

The Holy Father's radio address at the closing of the Cleveland Eucharistic Congress was very short, but again peace was its central theme. Here he said he wished

> . . . to deprecate the unspeakable and moral havoc of wars and their dire aftermath of tears and sorrow; to implore that peace that is so much desired by all, peace to those that are near and peace to those that are far, and to supplicate at least a less intolerable burden of life for a world worn to exhaustion by the ravages of the great depression.

Can anyone read these public statements of Pius XI and still say that the Holy Father is guilty of "inaction"? Or that he has not spoken on the Italo-Ethiopian affair? In this case, as in others, the Pope holds that his duty is to define only the principles of moral behavior; the application of these principles is a matter for the governments to decide, on the basis of the truth within their comprehension; and it is the moral duty of a Catholic, whether in democratic nations or living under a dictatorship, to urge the just application of these principles upon his government. One can readily see that a dictatorship may make it harder for a Catholic to learn these principles or to urge them upon his rulers. Under these circumstances relatively greater responsibility devolves upon Catholics living under democratic institutions, to make these ethical principles more widely known—to participate in Catholic Action for peace.

Catholic peace action may be expected to differ from the anti-war action of other groups in its purposes, its principles of action, and its methods, which are limited by ethical principles. A few examples will serve to point these distinctions.

(1) Catholic ethical principles cover the morality of war itself. Not all use of force is war, but war is the use of military means to achieve national aims, political, social or economic. War is moral or immoral according to the moral necessity which gives rise to it, the alternatives which are offered to its use, and the moral cost of using it. Force may have to be used at times to stop another evil force in action; but force should only be applied by recognized and morally constituted authority, to redress a grave injustice, and even then only when it is the lesser of two evils. (See pamphlet No. 1, of the Catholic Association for International Peace.) In modern times, it would be difficult for any war to meet all these conditions, for it would be immoral to go to war without having exhausted all pacific means for obtaining peaceful settlements; and these means are increasing in number and in effectiveness.

Since ethical principles not only admit the occasional and limited necessity for using force, but also require the citizen to support his government in maintaining peace and order, in providing justice and promoting welfare, Catholics will not carry anti-war action to the extreme of the "Oxford Oath." Whereas an individual Catholic might conscientiously refuse to support an unjust war, and pay the penalty imposed by society for his opinions, the ethical requirement of justice orders him to refrain from making a moral judgment on any behavior before he knows the alternatives or the issues. Ethical principles furthermore discourage a Catholic from binding himself ahead of time to a promise that may not be capable of being fulfilled, and certainly from a promise which conflicts with other moral obligations. By implication the "Oxford Oath" renounces the use of any force in international relations, by any individual, no matter what may be the moral need of the government under which he lives. It is sometimes credited to communistic sources because it fails to renounce the use of force in domestic situations, but it may easily spring from the tenets of the Friends, or Quakers, who have had a strong historic influence on the American peace movement, from early times.

(2) In order to fulfil the condition that peaceful means must be exhausted in the effort to avert war, it must be expected that within their national

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states Catholics will support the employment of existing agencies for the maintenance of international peace. A large proportion of national delegates to the League of Nations represent predominantly Catholic peoples, whose religious unity must constitute a bond of understanding. Catholics of European nations have been among the foremost promoters and supporters of the work of the international organizations at The Hague, Paris and Geneva. But the responsibility of Catholics in maintaining international peace does not stop short with support of those instruments which offer hope of effecting it. The work of these agencies must itself be just. "Seek ye first the Kingdom of God and His justice, and all things shall be added unto you." So that Catholics, in striving to help their governments to avoid war, ought also to try to get them to provide some adequate means to remedy the injustices which cause war—to construct some authoritative means for defining and enforcing international justice. Their ultimate aim goes beyond existing means to more effective means, beyond existing injustice and disorder to the peace mentioned by the Pope, "of justice and respected rights." There is striking ethical unity between the aims mentioned by the World Baptist Conference of 1934 and these Catholic principles.

(3) When it comes to the means to be used in working for peace, Catholics are again bound by the ethical norms of truth, justice and charity. A characteristically Catholic form of action is prayer, and especially prayer during Mass. So we find the Pope leading 30,000 persons in prayers for peace, some days before the Stresa Conference on rearmament. So Cardinal Hayes has recently asked the priests of the archdiocese to use the collects of the Missa pro Pace wherever others are not required by the order of the day. These are particularly and exclusively Catholic forms of peace activity. But, according to the motto of Saint Benedict, "Orare et laborare," Catholic citizens ought also to use the other accepted means of expressing their point of view—the radio, the forum, the press. These are now being used to some degree for peace action, and the use is increasing under the encouragement of the hierarchy. Cardinal O'Connell, Archbishop of Boston, joined in an international broadcast for peace last Easter Saturday with Cardinal MacRory, Archbishop of Armagh; Cardinal Verdier, Archbishop of Paris; Cardinal Ascalesi, Archbishop of Naples; and Cardinal Innitzer, Archbishop of Vienna. All of them followed the lead of the Holy Father in singling out nationalistic ambition, greed and pride as unjust causes of war. On Easter Sunday, Cardinal Hayes emphasized the same theme in the course of his annual diocesan appeal for charities, and referred to the necessity for international justice and charity as a basis for enduring peace. A number of peace programs have been given over WLWL, and the 'Catholic Hour" on the radio has sponsored a series on this subject.

Several American bishops have addressed the annual meetings of the Catholic Association for International Peace, and others have furthered its work in other ways. Womens' groups are beginning to put peace questions into their programs for study, but the number of these could well be increased. Although Catholic students have participated as individuals in peace assemblies, meetings, processions, and in some parades, the Catholic students generally have not joined in the "anti-war strike" for more than one reason: they regard the term "strike" as ethically dishonest, and harmful to the cause in which it is used; they do not approve of the "Oxford Oath" in the national student program, for reasons already explained; and they are both inexperienced in association with non-Catholic groups, and to some degree suspicious of their leadership. They are, however, learning to recognize Communism when they see it, and to distinguish ideas that fall short of Communism. The Catholic colleges are turning the tide in peace action. A number of these colleges have sponsored the publication of pamphlets of the Catholic Association for International Peace; several of them have opened their doors to regional conferences of the same organization, with gratifying results in interest; more than sixty of them have student clubs on international relations within their walls; and a very few of them send delegates to the Model Assemblies of the League of Nations.

These are cheering signs in America, but they appear none too soon. The war spirit in Europe offers a grave threat not only to truth, justice, charity, all the elements of a moral life for mankind, but also to the progress of Christian missions and religious education. The statesmen at Geneva are listening for the opinion of their peoples. The Pope at Rome is praying and working for the triumph of truth and justice over national greed and methods of violence. In these dark hours those who are truly desirous of peace will work side by side to make the still small voice of conscience heard above the blare of drums.

Deep-Forest Epitaph

Here is where I fell,
Long ago,
In a wide, golden spell;
None saw me go.
But here the earth turned under
And buried deep,
A burning thing of wonder,
In a dark sleep.

DAVID MORTON.

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THE CRIME PREVENTION PROGRAM

By JAMES F. CUNNINGHAM

"I WANT your counsel and advice," was a request made to some thousands of clergymen in a letter they received a few weeks ago from the President of the United States. Our national leader asked the clergy, Protestant, Catholic and Jewish, throughout the country to give him the benefit of their experiences with what has been done up to the present time under New Deal legislation. If possible, they were to make suggestions which might help in rebuilding the structure of national prosperity.

Most clergymen, I believe, had little to offer, some thought of it as a vote-getting program in which might be detected the artistic hand of the Postmaster General. Perhaps they were misinformed, yet the more conservative clergymen were disinclined to answer or comment because each felt that he was not competent to tell the President how to run the country. Each felt that he was not conversant with the complex national issues, and then, too, he had trouble enough running his own church.

There is one important issue, however, with which he is familiar and that is the crime prevention problem. The work of a clergyman has to do essentially with moral difficulties. Here he is at home, he knows the causes of crime, knows many of the remedies, knows the environment whence it rises. He deals with youthful criminals in their homes and at school, he views them in a manner different and distinct from the law enforcement bodies. Here he can help.

Recently the State of New York held a Crime Conference and we wonder why Governor Lehman did not ask the clergy of his state to contribute their ideas. He might have taken a page from the President's book. The clergy may know little about the government of state or nation but in the field of crime and criminals we are dealing with a moral problem and the clergyman, above all others, is aware of the causes and cures in that particular field.

Perhaps Mr. Miller of the Attorney General's advisory committee on crime at the Conference has an idea which may meet with approval. Certainly his thought has rare possibilities. To prevent crime let us establish "Spooner's Parks." He says:

> For years we have refused to accept as a fact the necessity for exploratory adventures upon the part of young people contemplating matrimony. We have attempted to prevent such activities by driving them from parks and other public places, with the result that, modern apartment-house habitations being no longer adapted to front-porch and parlor purposes, the young people have adopted the method of driving to unfrequented places along the roadside. Here they are the prey of outlaws, racketeering justices of the peace and other criminals. What a simple device it would be to establish restricted areas for courting couples under police protection.

Hence the need of Spooner's Parks for the young explorers. But what has this to do with crime prevention? Perhaps the finger-printing of children will help, perhaps the Governor may be able to secure an "aroused public opinion," perhaps we may be able to "quicken the public conscience," but unfortunately practically the whole program of the Crime Conference had to do with what shall be done after crime has been committed.

While discussion grows, Chief Justice Hughes asks for the creation of eight additional district judgeships in order that court dockets may be cleared more quickly, stating that there are 2,991 more criminal cases—federal cases alone—on the Federal Court dockets than at this time last year. In spite of the work of the Federal Department of Justice and their wholly extraordinary number of convictions, the crime problem gets larger each year.

It is nearly time to learn that we cannot legislate morality. Not so long ago we saw the collapse of the prohibition laws and their man-made morality. It is quite possible that the prohibition laws came too soon. A little later, when the public had been sufficiently educated to the problem and its cure, these laws might have been more successful. It is strange though, that when liquor was removed from our legal possession we raised heaven and earth to regain our lost "freedom," yet those who returned it took away more under the NRA program than at any other time, unless in wartime, in our national history, and until the well-known "chicken case," with less opposition.

Now, in spite of past lessons, we are going to make more stringent laws for enforcing the same type of legislated morality. Cooperation on the part of national and state law enforcement bodies is necessary, the suggestions for apprehending criminals are admirable, but the Crime Conference offered only surface repair. We must go beneath the surface. If the Governor of New York State or of any state would ask his clergy, those who work among modern youth, they would tell him quickly enough what steps should be taken.

Remember, a law in itself never made people lawful, we must educate before we legislate.

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There was a suggestion in the program which would lead us to believe that the Governor may have an inkling as to the solution of the problem. The most important constructive aid of the Crime Conference was the speech given by Frederick E. Crane to the children of the state assembled in their schoolrooms. An educational program. But are we going to let it end there? One talk to the school children from whom will come the criminal of the morrow to tax our already overburdened penal institutions? One thought to them, and the rest of the program dealt with methods of dealing with crime committed.

Two thousand years ago Cicero in an oration against Rullus, complained bitterly about the Roman parole system. We hear the same complaint today; nothing was done then from a preventive standpoint, merely a temporary cure suggested for the grave evil. Little more is done today to cure these evils from the roots. Perhaps two thousand years from now orators will still be complaining because we do nothing to remedy the situation.

The ministers and priests upon whom the Governor might have called, and who have served gladly, would tell him from their own personal experiences with the boys and girls of today, especially of the "underprivileged group" whence come so many problem men and women, that they have a callous indifference for human life even as youths. They have scant regard for the Seventh Commandment, "Thou shalt not steal"; in fact, it might be said that for that law of God, as well as the law which says, "Thou shalt not bear false witness," some have no regard whatsoever.

A blanket indictment! Perhaps. It may be unfair but it is made after serious thought by one whose days are spent dealing with boys and girls, young men and young women. I see them in their homes, in school, in their lighter moments at social gatherings and very frequently when they arrive prematurely in hospital beds. Of course the Commandments apply to yesterday's children just as well as they do to tomorrow's adults. The law of God is for all.

What is needed now more than at any other time is a program of education which will impress upon our youth the sanctity of human life, the sacredness of the right to private property, a program which will teach not only respect for God, for rightfully constituted authority, but respect for neighbor as well. In other words, let us have a program of moral education in our public schools.

If it is possible for Judge Crane to reach all of the children for one talk by means of the radio, if it is possible to give an appreciation of fine music as the National Broadcasting Company has done through the broadcasts of Walter Damrosch, if it is possible to place before the children every form of physical, artistic and mental culture, it is certainly possible for the state to make provision for moral culture of the boys and girls committed to the care of the public schools.

We cannot expect much of children when day after day parents come to the rectory asking that letters be given certifying that they have lived for two years at a certain address and the priest knows they have lived there not even for two weeks. When he refuses, as he must, to testify to the "high character and responsibility" of such people, they are gravely offended. They do not understand the offense of misrepresentation. On one day during the past week the writer was requested on three different occasions to falsify baptismal records. In one case the father brought a fifteen-year-old boy to the priest, asking that his record be made to read "born in 1917" rather than 1920 so that he might be put to work. He apparently saw no harm in the falsification. Almost every clergyman knows of instances in which relief has been secured under false pretenses. We do not look to the parents for assistance if we are to instil in young men and women an understanding of moral values; perhaps the parents have lost an appreciation of these things.

If crime is to be outlawed, we must begin with children in our schools and teach them not that "crime does not pay" but that it is unpatriotic, selfish to the core, and destructive of American ideals, and then explain what we mean. But you will find no permanent sanction for such moral teaching apart from a religious background.

At this point discipline is necessary, and discipline of the will must find its place in our public schools. Let me give an example: Divorce and suicide are not primarily Catholic problems, not that there are fewer problems in Catholic married life, nor that sorrow does not bear as heavily upon Catholics as upon others, but seldom do they seek refuge in the divorce courts or in self-destruction. The discipline of Catholic life helps them unconsciously to adjust themselves to difficulties without seeking help from the divorce court or from the gas oven.

A motor car with tremendous power and no brakes would be a monster of destruction shortly destroying itself; religion, moral training, acts as a set of brakes on youth. Remove this form of discipline and all the law enforcement bodies in the world cannot end crime. By the time a boy or girl gets to the court, generally he or she has been a confirmed petty thief for quite some time. They begin with little things and get bolder and more hardened. Some of them are established in crime by the time the law catches up with them on their first recorded offense. Early in life they learn to watch for the bluecoat and brass buttons; apart from him there is no restriction. We need moral education in our schools.

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A legislated morality will fail, it is one of fear. What is required is teaching which will explain why life should be preserved, not why wars should be fought, why each has a right to his own goods, why truth should be preferred to falsehood. We need a program which will teach the value of living, a program of what we may call moral principles.

We can go on making more mistakes as we have done in the past but there need be no more, if those in authority will stop trying to plug the hole in the dyke, a hole which yearly becomes larger, as we try to patch it with paper remedies. There is need right now of a new retaining wall against crime, it is an educational program in our schools. We want a program which will tell not what happens to unfortunate gangsters who get caught but one which will give youth reasons for leading good lives and for avoiding evil; we need a constructive educational and moral program. It can be arranged. An educational program on traffic has saved many lives and prevented untold accidents in New York City alone during the past year. A program of moral, ethical or religious training in the schools, an educational program, will save many broken lives. It is the only remedy which will stem the rushing waters of the youthful stream of life into the already overflowing sea of crime.

ALMOST A GREAT NOVELIST?

By SEAN O'FAOLAIN

WHEN one speaks about a book as being old-fashioned what one really means is that it is out of touch with contemporary life. It cannot well be deliberately out of touch, since as far as writers are concerned the only life they know is, so to speak, the life they know, and it might be as well to add that the book that is in revolt against contemporary life is never out of touch with it; quite to the contrary. In this sense some books, of earlier date, have the air of being out of touch even with their own contemporary kind of life; books that seem old-fashioned now because they were already old-fashioned when they were written. I have that feeling every time I read a novel of the late Canon Sheehan's.

It makes itself felt most easily in the conventions of his technique, with its "hists," and "harks," and its purple descriptions. It is a borrowed style; borrowed from other books, and, so, a literary style in the worst sense. It is true that a convention may become demoded, as with Dickens, and the merit remain, because Dickens was not only contemporaneous with his own conventions but, to an extent, invented them. But the trouble with Canon Sheehan was that his method was the method of Dickens and his times were the times of Hardy.

It was rather natural that it should be so, for where Canon Sheehan lived, in the little country village of Doneraile, in County Cork, and went about his pastoral duties, he was cut off from personal literary contacts, even the literary contacts of the Anglo-Irish Revival. He was not in the way of receiving criticism from his contemporaries; and in any case the Irish novel was in its infancy. It is characteristic of his position that he communicated with Tolstoy and was praised by him but he was neither praised nor blamed by people like George Moore or Daniel Corkery. He was in every sense a provincial. So, his conventions, his style, his technique were not fashioned by his contemporaries in any way.

And since he was a priest, and therefore to a degree cut off from his material, obliged to see life at a remove, finding his intellectual equals and his conversation (the thing that keeps a man in touch with his world) mainly among other priests, his outlook, also, was not fashioned by the full impact of contemporary life. I do not say that it was any the worse for that. I merely say that it was shaped more by reading and long-distance observation and by youthful memories and by the ancient philosophy of his religion, than by constant participation in the active life of his day. One of the best scenes in his novels is the description of the hurling-match in "Glenanaar" —life seen from the grand-stand. Another is O'Connell's ride in "Glenanaar"—a recreation of the past.

There were great compensations, however, and it is for these we go back to him. His work has warmth, dignity, a rarefied emotion, good humor, seriousness. All through his novels there is the emotional quality of great art, and it is, indeed, the fact that this fine emotional quality did not produce great art that makes us sense the frustration of his talents. He should, we feel, have done so much better. Still he has that quality, and in the face of it one does not bother to dissect his characters, who are often incredible when judged by a more intimate experience of behavior: one feels moved in spite of his faults because it is evident that he is living on quite a different plane to that of intimate experience. Besides he has dozens of characters who are intimately real and persuasive—though they are usually minor characters—a chapel-woman, a beggar-man, a curate (his best book, many hold, was about a curate). That plane on which he lived was his own personal plane, very like, incidentally, that of Dick-

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ens, of kindliness, affectionate heart, belief in humanity, deep love of country, trust in the wisdom of God's ways on earth. With these notes he saw that he could make books that would be his own personal harmonization of discordant life. Because we like these notes, we read on and on. Though as we read we either begin to tire a little of it, or continue reading with a strong mental reservation. It is like listening to a series of harmonies that has been produced by resolving all the discords too sweetly. It is a harmony—yes! But how deep or satisfying?

One may revert to Dickens. Something of the same charge is laid against his easy optimism, but never to the same extent. As Maurois acutely pointed out, if it is true for Mr. Chesterton that the English like to believe that everything is for the best in the best of impossible worlds, and that evil must therefore be denied, Dickens, with his acid humor, evaded this by accepting evil but "relegating it to the plane of absurdity where one can look at it without fear and even with amusement." You may feel that Dickens has not been moved adequately by the discords of life; but at any rate you cannot say he left them out. It is a typically ingenious English compromise.

Is this the core of our mental reservation about Canon Sheehan? Did he leave things out? The opening of the "Graves of Kilmorna"—the election of the placeman and the drunken scenes that accompany it—answer that: if anything he is far more emphatic than Dickens about evil. But he does something else with these things—he is always explaining them away, most often excusing them on historical grounds like the true patriot he was. That some evil things existed in Ireland which were, humanely speaking, inexplicable and ineradicable his great natural kindliness and charity would never allow him to admit. It is the great weakness of Catholic novelists, and patriotic novelists. They always write as from a *parti pris*. They always want to explain. They want the angels at their sides even when they are dealing with very unangelic material. For some reason your non-Catholic Christian novelist does not feel this way about evil: he presents it quite frankly for the mystery it is and since it is one of the greatest mysteries of life and produces its greatest tragedies his work is usually far deeper in tragic wonder. I have just been reading William Walsh's "A Murder Makes a Man," recently published over here, and I read it with mingled feelings of admiration and regret. Leaving aside the criticism that three-fourths of it are "explanation," what really evoked my admiration was that he presented there a wicked woman who was a wicked woman, and he left it at that. In Nina Mateskas he took a bit of the under side of life and depicted her as Rembrandt might depict a butcher's shop. But what I regretted was that he, clearly, had very little sympathy with Nina Mateskas, and he had no sympathy with any character who was not a good person, excepting only his hero whom he had foreordained to reformation. The Nina Mateskas of the world cannot be "explained" away.

I often wonder if Catholic novelists do not proceed on a curiously illogical basis, unknown to themselves: if they do not begin with the idea, "God's in His heaven, all's right with the world"—a sufficiently intelligent idea since one can at least agree with them on the premise. And if they do not then proceed to prove the opposite, "All's right with the world, God's in his heaven"—which is far from being either intelligent or intelligible because few would agree to that premise. The result is that when they meet with the things which do not accord with their benevolence they either leave them out, or they minimize them, or since you cannot explain evil away, they excuse them, or they do what Dickens did—they invent conventional "villains," or they throw all the emphasis on the nicer parts of the story until their work becomes overlyrical and oversweet. Apart from leaving things out Canon Sheehan did a little of all those things with his discords. Inevitably this generation, which has been forced down by circumstances into the darkest pits of the human soul, either derides his timidity if it has brought back its soul intact, or derides his optimistic conclusions if it has not. It feels that he had come to all his conclusions in his head, and through his faith, before he began to let humanity pass in review; that, in sum, he is far more interested in the religious meaning or, as often, in the national meaning of the human drama than in the simple human drama itself. We feel that he has induced the data to prove a scheme, not deduced his scheme from given data.

I open "The Graves of Kilmorna" again, and I see that in the young hero, and the school teacher, and the District Inspector of Police, and the heroine—and I see again that they are all types of his ideas, and that even in the wretched man who would swallow a mouse for sixpence to make the "mimber of parliament" laugh, and in the drunken woman who crushes by, and the besotted wretches at the election, he sees not so much human beings active as human beings played on by the forces he detests. But it is not so always: minor characters, as in "My New Curate," in the scene in which the "Englified" curate starts in to reform the old chapel-woman, have a life of their own:

> The New Curate pointed to a gruesome heap of cinders, half-burnt papers, brown ashes, etc., that choked up the grate.
>
> "Yerra, Glory be to God!" said Mrs. Darcy, appealing to an imaginary audience. "He calls the

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scrapings of the altar and the clane ashes, dirt. Yeera, what next?"

"This next," he said determinedly, "come here."

He took out and pointed to the altar-cloth. It was wrinkled and grimy—"God forgive me," adds the old parish priest.

"Isn't that a disgrace to the church?" said sternly the New Curate. And, "Do you call that clean?" pointing to the drippings of the candles.

"Yerra, what harm is that?" said she. "A bit of blessed wax that fell from the candles? Sure 'tis of that they make the Agnus Deis."

"You're perfectly incorrigible," he said. "I'll report the whole wretched business to the parish priest and let him deal with you."

"Begor, you may," said she, "but I'll have my story first."

She flies to the P. P. and throws down the keys.

"There, and may there be no child to pray over my grave if ever I touch them again. . . . Wisha, where in the world did you get him? Or where did he come from, at all, at all? The son of a jook! The son of a draper over in Kilkeel. Didn't Mrs. Moriarty tell me how she sowld socks to his owld father? . . . [etc., etc.] And after eighteen years washing and scrubbing and ironing, wid me two little orphans, which that blackguard Jem Darcy (the Lord have mercy on his soul) left me, must I go to foreign countries to earn me bread, because I'm not good enough for his reverence? Well, 'tis you'll be sorry. But if you went down on your two bended knees and said: 'Mrs. Darcy, I deplore you to take them keys and go back to your juties,' I wouldn't."

She left the room, came back and told "with forced calmness" where the altar-wine and candles were; out again; and back to tell where the black vestment was. And "if you don't mind giving me a charakter perhaps." She went out again; but kept her hand on the door. "Goodby, your reverence, and God bless you. Sure, then, you never said a hard word to a poor woman." Then there was the sound of falling tears.

Or one might match that with the description of Luke Delmege's return to England and the greetings of the poor Irish slum-folk. Which is the more real in each case? The old chapel-woman, and the poor lane-folk, or the priests? (And, mind you, the new Curate is good.) Is it not always the same? He is best with the simple people who do not have to "represent" something in the plan of the novel, and so who exist there simply in their own right, while his "figures" are acted upon all through.

There, I feel, Canon Sheehan stands, a writer of great emotional power which, alas, was effective only in certain reaches, those of the more simple and traditional things of life. I feel this was so because he was out of touch with the "detail of life": and that his novels, as a result, have a bookish quality and that his characters have the same bookish quality, copied from the literature of fifty years before. Life would have corrected all that, and had he not been devoted to another calling he might have been one of the great novelists of his age. But, then . . . he might not! He might have lost the charm of his great-heartedness which seclusion preserved to him, and his emotions might have become embittered by one of the worst periods, politically speaking, in modern Ireland. Later Irish writers, who have suffered considerably by what he evaded, read him, wishing they could borrow from him that fiery heart of his to light them in the dark mine of life they must explore. Alas, all we can borrow are his books; and when we read them, after some adventure in the dark mine, we get little comfort from them. The conclusions we feel may be right, but they were never arrived at by such data as he reveals. They are tales that are only half-told. They are the novels of a born reformer.

THE WINDOW

By ALAN DEVOE

ALBERT, my chicken-farmer friend who built this work-house for me in the heavy woods on the hillside, was as indulgent of my peculiarities and as decently uncurious as he always is. His disapproval was merely silent when I suggested that we should make no clearing for the building but should erect it in the very heart of a thicket of ash-saplings. When I persuaded him to leave untrimmed the leafy birches that brush against my east windows and obscure at least 50 percent of my light, he made no more biting comment than that my view across the valley would not amount to much. But the matter of the rear window—the little immovable peep-hole of glass that I wanted set into the west wall—was too much for even Albert's affable reticence. Such a peep-hole as I wanted, he said, would never admit a pennyworth of daylight. Looking out from it, I would peer directly into overgrown woodland in which the timber had been uncut for fifty years. I would have no view whatever; nothing to look at but tangles of wild blackberry and stunted oak-trees and a knee-high carpeting of ferns. But there is no one in the world more amiable than Albert, and in time my peep-hole came to be set as I wanted it—close beside my typewriter-desk and directly abreast of where I sit when I am working.

I can understand Albert's point of view, of course, but I am happy that I insisted on this funny window. Although its small panes are of ordinary glass, this window has turned out to be extraordinarily like a microscope. As in microscopy, I can see no more than one tiny section of a far greater whole, and what little I can see—in this narrowed and intensified focus—is somehow more thrilling and richer in implication than the "blooming, buzzing confusion" of a larger view might be. I remember the occasion—I can have been no more than eleven years old—when I first pinned a fritillary to the setting-board

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and, through a 20-x lens donated by my uncle, looked for the first time at the scale-formation on its tawny wings. Precisely the same feeling—the same ecstatic sensation of having momentarily glimpsed a secret very close to the core of the universal riddle—has returned to me repeatedly as I have looked through my small peep-hole window at these ferns and these lichened rocks, at this infinitesimal pinpoint of the planet's surface.

One morning very early, I went up to my little shack. When I looked out at my patch of woodland, the sunlight had not yet grown strong enough to penetrate the leaves overhead and to checker the rocks and ferns as it does later in the day. Instead there was a pale and uniform luminousness, a wan light seeming devoid of life or heat, a light such as comes only at the dawn of summer days or, sometimes, during the few hushed moments just preceding a heavy thunder-shower. It seemed not like the sunlight that you and I and all of us know—that hot and glowing sunlight in which cabbages sprout and in which hairless worms are metamorphosed into white butterflies, delicate and light as thistle-seed—but rather such a faint pervasive glimmering as may have played over the earth's crust before ever the dinosaur came, before there were slippery fish in the ocean, before ever there grew the first faint green of vegetable-mold.

And then behind a jagged quartz-flecked boulder there was a little stir, a just perceptible movement in that dim and curiously static scene. Into my small fern-green arena a hen pheasant came tiptoeing. She was no more than ten feet from me as, invisible no doubt, I sat quiet, watching. I could see the iris of her eye and the flexing of her curved toes, scaly as a dragon's. Behind her, making a rippling wake through the ferns, three chicks moved slowly, aping each halt and turn. In fascination I watched the progress of this grave procession, conscious that in it was a strange and incredible element, an element extraordinarily appropriate to the primordial dimness of the light and the pervasive suggestion of a very ancient era. I could not identify this element for several moments, and then I knew what it was. It was the silence. Through last autumn's withered oak-leaves these four ungainly yellow-eyed creatures were mincing on their dragon's feet in utter soundlessness. Not the crackle of an ash-twig nor the rustle of a fern-frond could I hear as they passed like slow grave wraiths across my field of vision. I watched them as they might have been watched by a deaf ichthyosaur or some earless denizen of the ancient ooze. And then the last of them disappeared, slowly and soundlessly, in a tangle of briar, and a moment later tiny speckles of sunlight were visible through the trees. It was once more the present, and a wood-thrush was singing, loudly and cheerily.

There is something peculiarly repellent — something that causes man a deep and sickening revulsion—in nature's occasional misplacement. Once I knew of a man whose face was so dreadful that few could endure to look at it. His eyes were precisely like your eyes and like my own; but they were in his forehead. I experienced a revulsion like this when, a few days ago, I looked from my window and saw the snake. I do not share the common terror of reptiles. It was my good fortune when I was quite young to be the friend of a German herpetologist who, by first persuading me to handle diminutive grass-snakes and gradually educating me to the point where I complacently permitted the winding of a small boa-constrictor around by fore-arm, contrived to abolish my phobia effectively. But this snake which I saw from my window, this twenty-inch ribbon of muscular scaliness, was as evil a thing as I have ever seen. This was because, instead of wriggling over the earth on his belly or coiling in a sunny rock-niche as a snake ought to do, this one was up a tree.

A small black birch is so close to my window that one of its slim branches brushes the glass when there is a breeze, and it was on this branch that the snake was stretched. I mistook him at first for an oddly striated twig, and then, in his slow reptilian fashion, he began to move. He dangled his head and three or four inches of his body over the edge of the limb; another inch and another followed. Presently he was secured to the birch-branch only by the extremity of his tail. Head downward he hung, seeming in that position prodigiously long, limp and inert as a dead thing. I tried to concentrate on my work and it was impossible. Whenever I glanced up from my typewriter I would see that motionless festoon of snake, hanging changelessly like a fantastic rope of Spanish moss. Hour after hour the snake dangled there, his unwinking eye fixed vacantly on nothing. He could be waiting, it seemed, for nothing more imminent than another geologic era. And then—happily at a time when I was looking at him—the tensed muscle of his tail relaxed abruptly and he dropped; dropped as an osprey might, or a hawk on one of my neighbor Albert's chickens. On what he dropped I do not know, but in the movement of the ferns I could trace his progress as he wriggled away. He reappeared in a moment on a shelf of sun-warmed rock, and there was a bulge in his throat.

Of all the evil habits of mind to which men are prone I do not know of any so widely productive of unhappiness as that cursed apathy, that complacent unawareness, which so readily comes to mark our adult days. Small boys, I think, do not have it. I know that I did not have it, in those long-ago days when I was learning, in a kind of ecstasy of discovery, how to differentiate the calls of a vireo and a yellow-throat; in those days when I was finding out—with an almost unbearable welling of delight in my heart—that the extraordinarinesses of the universe were inexhaustible and without end. But it is not long before we take the extraordinarinesses for granted, and lose our curiosity about them and our blessed gift of wondering awe, and speak glibly that curious adult word, "dullness."

Sometimes, if we are lucky, some very small and casual thing—the smell of a pond where there are catfish, the spring sprouting of a bloodroot, the track of a cottontail in freshly fallen snow—will enable us to recover suddenly, breath-takingly, and with a flooding surge of happiness, that view of the earth which all these years we thought we had sloughed away. I am glad that I insisted on my peep-hole window.

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Seven Days' Survey

The Church.—The Holy Father issued, December 20, an encyclical on the Christian priesthood. * * * The forty-three students of the North American College at Rome, who were raised to the priesthood on the feast of the Immaculate Conception, went the following day to celebrate their first Mass in various churches, sanctuaries and religious institutes throughout the city. * * * The opening of "Sheila Kaye-Smith's church" in Sussex, England, was thronged with people from miles around, among them a boy who had come a distance of fourteen miles by hitch-hiking on early morning milk wagons. * * * The Franciscan Sisters of Egypt recently celebrated the silver jubilee of their arrival in China. In the Vicariate of Laohokow alone they have given medical aid in dispensaries, prisons and elsewhere to 1,575,304 persons. Sixty percent of the Sisters are Chinese. * * * Daniel Sargent, president of the Catholic Poetry Society of America, was elected president of the American Catholic Historical Association at its annual meeting in Boston, December 27. * * * The St. Gerhard Majella Foundation, a hospital and leper colony in Dutch Guiana staffed by the Redemptorist Fathers and the Sisters of Mercy of Tilburg, has celebrated its fortieth anniversary. It has sheltered 1,100 lepers, some of them for more than twenty years. * * * Father O'Hara has announced a gift of $52,600 to the University of Notre Dame for chemical research from the Chemical Foundation of New York through its president, Francis P. Garvan. The foundation has given ten three-year scholarships for the Doctorate of Chemistry and has also contributed $10,000 for books for the chemical library at Notre Dame. * * * "The Catholic Directory," soon to be published by Burns, Oates and Washburn in London, gives a total Catholic population for England and Wales of 2,335,890, a total generally considered an underestimate. Conversions during 1934 totaled 12,206, the same number as that of the previous year.

The Nation.—New Year's came in with great, if not expectation, at least questioning. The national government awaited its full conclave scheduled for January 6: the executive always is in session; Congress was to meet January 3; the Supreme Court, January 6. The first two branches were expected to wait while the last gave its opinion on AAA, the Bankhead cotton control law, TVA, the Guffey coal control act. * * * Although it is impossible for parties to draw up platforms until the Court decides the New Deal status, and until Congress and the President react to the decisions, the parties and candidates were very active. Republicans announced a solvent war chest. Borah backers announced 200 pledged convention votes. Young Eastern Republicans asked Landon to come East and be seen. Democrats deplored the *Literary Digest,* which gave them only twelve states. * * * January 1 saw a large new set of taxes coming into force. The higher personal surtaxes and the graduated corporation rates took effect. Likewise the first 1 percent payroll tax which will grow to 6 percent by 1948 and is designed to furnish security to workers. In 1935 about 20 percent of the national income went into federal, state and local taxation. Democratic Senate leader Pat Harrison predicted there would be no changes in federal taxes during the present session of Congress, in spite of the practical certainty that the bonus will be passed. * * * Governor Olson of Minnesota, radical-liberal aspirant for almost any third party political honor, again called out the National Guard in Twin City labor trouble, thus again receiving the condemnation of the most radical, who say the soldiers work for the bosses, and of the most conservative, who say they work for the "Reds."

The Wide World.—Once more the French Chamber postponed the ultimate showdown when M. Laval managed to hold a majority of 20 votes after an exceedingly tumultuous session. It was evident that none of the parties wished to assume responsibility for new legislation to meet the domestic clamor for a solution to urgent economic problems. Significantly enough, the debate on foreign policy hinged on the threat from Germany, Paul Reynaud's address being devised to show that Laval's attitude at Geneva had played into Hitler's hands. The Premier made an adroit and able defense of his policy, reaffirming his devotion to the League, his anxiety to cooperate at all times with Great Britain, and his conviction that the United States holds the key to the efficacy of oil sanctions against Italy. He did not refer to the singular vacillations of which British foreign policy has been guilty, but others did. * * * From the African front came news, difficult to evaluate, that a strong Ethiopian counter-attack has been relatively successful on the northern front. A break through the Italian communication lines was apparently effected to the west of Makale. Mussolini's forces were, at any rate, making virtually no progress; and the chance that a military decision might be reached within the year seemed remote. The usual phenomena of patriotism were on display in Italy, where women were surrendering wedding rings while their households did without this and that. * * * It was declared that the peace proposals adopted by Sir Samuel Hoare had been based to a considerable extent upon Hitler's assertion to the British Ambassador in London that Germany would not discuss armament until several demands—among them one for colonies—had been satisfied. On December 26, it became known (from the annual report of the Reich Air Ministry) that under the terms of the sea pact with Britain the Germans were constructing seaplanes, aircraft carriers and warships equipped with catapults. Thus the mystery of why the pact was signed deepened. * * * Resigning from his post as League of Nations High Commissioner from Germany, Mr. James G. McDonald declared that the situation in which victims of the Nazi régime

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now found themselves was so serious as to demand "friendly but firm intercession with the German government, by all pacific means, on the part of the League of Nations, of its member-states and other members of the community of nations." He also said: "The intensified persecution in Gerany threatens the pauperization or exile of hundreds of thousands of Germans—men, women and children—not only Jews but also the non-Aryan Christians treated as Jews, and Protestants and Catholics who in obedience to their faith and conscience dare to resist the absolute will of the National Socialist state." * * * *Finanz und Wirtschaft,* Zurich's economic journal, writes: "It is a sin of omission on the part of the outside world to pay so little attention to the trials in Germany for violation of the foreign exchange laws.

* * * *

The Liberty League Announces.—Hot with expectation at the approach of congressmen and looking forward with mysterious anticipation to January 25, when Alfred E. Smith will give a big speech under its auspices, the Liberty League did not give over harrowing the New Deal during the holidays. What Mr. Smith will say is uncertain, but commentators thought it significant that he refused an invitation to spend the night of January 25 in the White House, because his party would be so large it would "tax the hospitality of the White House." Meanwhile the League hung up a non-partizan wreath to greet senators and representatives back from their vacations. It was a twelve-point "constitutional recovery program," providing the general spirit with which to meet several problems Congress will face. (1) A balanced budget is wanted. (2) "Relief—a moderate appropriation properly may be made for direct relief for a limited period with provision thereafter for loans to such states as are unable to assume their full responsibility for care of the needy." (3) Public Works—generally, in the "guise of work relief," condemned. (4) Taxation— ". . . to ease rather than increase the tax burden on business, the home and the individual." (5) Government should stop competing with private business. (6) "Inflationary" monetary policies and "political control" of banking are rejected. (7) Public Utilities—the "death sentence" is condemned and the TVA, in so far as it competes with business and gives "advance of socialistic doctrine." (8) Social security—". . . entirely under state laws." (9) Agriculture—the AAA to be "revised" to fit the Constitution. (10) Reciprocal tariffs—Congress should regain the veto power over treaties. (11) Executive usurpation—the League is against it. (12) Preservation of the Constitution—any breaking down of the division of authority between the executive, legislative and judicial branches is decried.

Church Unity.—Following Christmas, the American Committee of the Church Unity Octave Council published an appeal to the Bishops of the Protestant Episcopal Church in the United States, advocating reunion with Rome. Asserting that American Protestantism is "bankrupt ethically, morally and religiously," it urged recognition of "the salient fact that Rome has been the heart and center of Christendom ever since the days of the Holy Apostles," and held it was "time for all Christians to see what the enemy sees so clearly, and be prepared to rally around Rome as the center of resistance against the anti-Christian attack." The chairman of this Committee is the Reverend Franklin Joiner, of Philadelphia, and the signers include twenty clergymen, two members of Anglican religious orders, and seven laymen. It was announced that copies of the appeal had been sent to nearly two thousand Episcopal clergymen and bishops, some of whom had replied favorably. Protestant comment was general and interesting. Quite representative was the statement issued by Bishop James E. Freeman, of Washington, who said in part: "I have the profoundest regard and affection for the great Roman Church, and I have had close relations with many of its leading exponents. But I do not believe that unity will come through flattering one body, however estimable and worthy it may be, by disparaging others whose records of Christian service are deserving of the highest praise."

What Is History?—At the sixteenth annual meeting of the American Catholic Historical Association, December 28, Cardinal O'Connell of Boston declared, "While we are at one with our non-Catholic friends in the insistence on the most rigorously scientific methods in ascertaining the facts of history, . . . we must inevitably differ with them to a greater or less extent when it comes to the most difficult part of a historian's duty: the interpretation of facts, the assessment of values, the outlook on the significance of this or that major trend or large period in history. . . . A historian's general outlook on the world will inevitably make an immense difference in his interpretation of history. . . . A rationalist who conceives progress solely in terms of the advance of natural science, material wealth and comforts, public health, and secularized education . . . will interpret history in his fashion. . . . And so, a Catholic who does believe that human life has a discoverable meaning . . . that immense material and intellectual progress when accompanied by moral and spiritual impoverishment can lead only to disaster and that there is in this world one divinely established agent of social healing, restoration and progress—the Church of Christ—the Catholic has the duty of making his interpretation of history known." * * * Dr. Jeremiah D. M. Ford of Harvard said, "When Pope Leo XIII in his famous letter on historical studies in August, 1883, stressed the Ciceronian doctrine, 'Never dare to say anything false, never dare withhold anything true,' the study and writing of history was about to reach the most important turning point in the whole course of historiography . . . in the world of scholarship the end of a period of over 300 years which was stigmatized by Count Joseph de Maistre as one long conspiracy against truth."

Science Continues.—The American Association for the Advancemnt of Science heard, among many highly interesting papers read by its members at its recent meeting, three on indicated advances in medical science. One, presented by Dr. John C. Krantz, jr., and his associates

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at the University of Maryland School of Medicine, told of a technique of anesthesia which gave instantaneous relief from angina pectoris, said to be the most unbearably painful disease known to man. One cubic centimeter in crystalline form of a drug composed of carbon, hydrogen and chlorine, inhaled by twenty patients, gave the instantaneous relief to eighteen, and in the other two cases apparently prevented the disease from getting worse. In some cases, one treatment eliminated further attacks, and in other cases the disease was eliminated after continued treatments. Angina was described as a "busy man's disease" and its increase could be noted during times of nervous tension. Not only did the new technique quiet the excruciating pain of angina, but also, said Dr. Krantz, it tended to eliminate the accompanying fear of death which often hastens the patient's end. Another technique for treatment of the same disease by injection of an extract from the tissues of pancreas, was described by Dr. James C. Munch, of Philadelphia. Of 500 cases so treated, he reported that 85 percent were relieved from further attacks, and of these 65 percent were pronounced cured after various periods of treatment, while 35 percent responded to treatment when the attacks recurred.

The Meaning of Charity.—The following quotation is taken from the *Mainzer Anzeiger* (Nazi organ of Mainz) for July 12, 1935. "If one is out walking early of a morning, a sight not extraordinary in itself will greet one's eyes—three closed cars filled with Jewish children between the ages of four and twelve. But the fact that the cars are manned, apart from a few half-grown Jewesses, by male members of Catholic youth organizations, presumably students at the diocesan gymnasium which is taught in part by nuns, is very surprising. And one's amazement grows when the cars do actually halt in front of this gymnasium, and when one learns actually that the passengers are to spend four weeks of recreation here! Once breakfast has been served to these little seedlings from the River Jordan, it is time to play and romp in the large playground of the Institute. There is quite a bit of apparatus, and about a year ago a swimming pool with running water was installed. Here then the offshoots of Alljuda disport themselves under supervision of the members of the diocesan gymnasium. After lunch—which, to avoid injuring the religious feelings of these hybrids, is doubtless prepared in strict ritual fashion—there is a rest hour. Then more play until the vesper hour when, having been refreshed with a glass of milk or cocoa, the children are transported back (at six o'clock) to a place of meeting in the city, whence they are conducted back to their homes. No commentary is needed. But we may add that this conduct shows clearly once again that even today the former Center party, through its adherents and supporters, does not hesitate to work hand in hand with our mortal enemy, Jewry, in a manner directly inimical to the State, and does not shrink from taking money—dirty Jewish money—for the purpose of undermining the existing Reich authority." Commentary is, indeed, unnecessary. "Faith, hope and charity—these three. But the greatest of these is charity!"

Paul Bourget.—The death, on December 24, of Paul Bourget occurred at a time when radically different literary preoccupations than those which had engrossed him characterized French novelists and critics. Born at Amiens on September 2, 1852, of a "cosmopolitan alliance," he entered letters as a professor of the twin cults of *dandyisme* and *analyse*. Stendhal and Taine were his foremost masters. But after the critical research evidenced by such books as "Essais de Psychologie contemporaine" (1883), he was led by a modified pragmatic philosophy, based to a considerable extent upon Pascal and William James, to conclude that an author could not think for thought's sake and was responsible for the effect his writings had upon the lives of others. This change is the theme of "Le Disciple" (1889), which is a critique of Taine and a manifesto of opposition to "art for art's sake" in favor of a kind of *roman à thèse*. There followed a number of novels the principal topic of which was the incompatibility of "passion" and "love." These books were not proofs that adultery leads to unhappiness, but rather analyses of "cases" in which disaster followed from a fundamental moral defection. After 1900, Bourget closely identified himself with the conservative Catholic group, taking up anew Balzac's thesis that the decadence of France was primarily the result of indifference to religious values and authority. "L'Etape" (1902) was the first novel in this vein, being followed by a host of others, notably "Le Démon de Midi" (1908) and "L'Emigré" (1907), both standard Catholic novels, though critics never unanimously approved either the tone or the method. Bourget also wrote extensively upon literary and social topics, one of his most representative books being "Pages de Critique et de Doctrine" (1912); and he was always an agreeable recorder of travel impressions, rivaling in this art his master Stendhal—e. g., "Sensations d'Italie" (1891). His later books were sometimes thin, but he remained a master of narrative construction who, despite a certain impatience with style, usually managed to be interesting. M. Bourget was elected to the French Academy in 1894, and numerous other distinctions were awarded him during a long and busy life.

Regional Government.—A recurrent suggestion of students of government, which was restated during the holidays at the Southern Political Science Association convention in Atlanta, received more attention than it usually does. Educators there proposed that "the simplest yet most difficult plan for regional government in the United States would be the complete destruction of states as such and the setting up of as many regions of common culture, tradition and economy suggest." This "regional" form of government was suggested after the learned society had deplored the "fascistic" perversions of the smaller, state governments at the hands of the late Senator Long and the present Governor Talmadge of Georgia. Ten regions were offered as sensible. The plan would supposedly give local initiative a more efficient and productive frame for action and solve baffling problems of areas of administration and competition in questionable state standards. An analogous proposition was published by

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the National Resources Committee under Secretary Ickes. Ten "subcapitals" for the federal administration of the Union were suggested. These would not change the state set-up, but would be used for administrative purposes by the national government, now too much concentrated in Washington. The immediate purpose of the regional division would be to facilitate national resource study and operation—a small item of government business, but newspapers reported that the plan would lead to a general regional consolidation, if adopted. This idea, declared as an efficiency proposal, was seized upon by New Deal enemies as a plot to divide the nation into provinces under pro-consuls, or "provinces" under "viceroys."

The Influence of News.—At the recent meeting in New York of the American Sociological Society, plans were made to form an organization to fake a methodical survey of the character and influence of newspapers. This organization will have headquarters at the University of Kansas where the research work done on the project will be collected and correlated. Social scientists and newspaper men will make up the personnel of the investigating group. Dr. Robert E. Park, professor of sociology at the University of Chicago, was one of the principal sponsors of the plan and stressed the need for a careful examination of the social function of routine and sensational news, and human interest stories, so called. Concern with the subject, he said, "is not limited to sociologists, newspapermen and research workers, but includes everyone who reads a paper." Professor Alfred M. Lee of the Sociology Department of the University of Kansas, executive secretary for the new organization, spoke on the thesis that while there was much available bibliography on the newspaper field dealing with history, economics and biography, there was little that had to do with the sociological influence of newspapers. Mrs. Helen MacGill Hughes of McGill University read a paper which traced the different ways in which the Lindbergh kidnaping story was handled by the press in this country and abroad.

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Stocks and Bonds Control.—The first annual report to Congress of the Securities and Exchange Commission which has had the onerous work of placing the sales of securities throughout the country under federal control, with regard to certain defined ethical minimums, was on the whole optimistic as to the elimination of restrictive severities and as to the increase of cooperation by business men and the general improvement of market conditions. As the report covered only the fiscal year ended June 30, 1935, there was no mention of the commission's added responsibilities for the control of public utility holding companies under the Public Utility Act passed by the last Congress. The major objectives which the commission reported had been attempted in a spirit of avoiding bitter controversy and serious disruptions of the Exchanges, and issuers of securities, were, first, the registration of dealers in stocks, bonds and other securities of corporations, the registration of issues of such securities, and the formulation of minimum rules for administration and trading on the Exchanges; and, second, the gradual experiential, simplifying of registration statements so that their requirements for information would not be in restraint of legitimate trade. With the first large, formative stages of its work started, the commission is collating data and seeking means for control of over-the-counter markets and unlisted trading, "pegging," or manipulating, of the prices of securities by underwriters during distribution.

The Army.—In tribulation over the new budget, no one has hinted that the 1935-1936 sum of $348,000,000 allotted to the army be reduced. Instead recent announcements indicate that the army ideal of 800 new airplanes a year, to bring the force of under-age ships to 2,500, is going to be reached. (In the past, 200 or 300 planes have been purchased annually.) This intelligence, together with a contract let for 100 bombers, made aircraft stocks Wall Street's final sensation of the old year, gains ranging to more than seventeen points in ten days. But other branches are not to be slighted. Since July 1, 1935, the recruitment of 46,250 regular soldiers has gone on. This brings the regular army to 12,403 officers and 165,000 men. The National Guard, directly under the command of state governors, but since 1933 immediately available to the nation after a presidential proclamation, numbers 195,000 men. The Officers' Reserve Corps, made up of World War veterans and graduates of the Reserve Officers' Training Corps, now has about 120,000 members. This number, if present plans go through, will soon rise to 156,000. Our peace time army, even generals admit, is the most efficient in our history.

"Class Legislation." — The *Townsend National Weekly* announced, December 28, the names of thirty-nine favorable congressmen, most of them from the Middle West, Mountain States and the Pacific Coast. Kindly Dr. Townsend seemed hopeful, but Washington observers did not expect that his plan would actually receive legislative enactment in the new session of Congress. Quite different was the outlook for the soldiers' bonus, the passage of which is held to be a foregone conclusion. Senator Byron Patton (Pat) Harrison, Chairman of the Senate Finance Committee, Speaker Byrns of the House and other congressional leaders are said to be anxious to get the question out of the way as quickly as possible. The Patman Bill, supported last year by the Veterans of Foreign Wars, and defeated only because the Senate failed to override the President's veto by the required two-thirds majority, will be brought before the House, January 13. However, there is considerable opposition to the issuance of $2,000,000,000 in greenbacks to carry out its provisions. On New Year's Day representatives of the Veterans of Foreign Wars, the American Legion and the Disabled American Veterans of the World War decided to support a new bonus bill embodying the following provisions: "immediate full cash payment of adjusted service certificates, refund of interest paid on loans on certificates, cancellation of interest accrued and unpaid." Interest provisions and a proposed bond issue were to hold down the required cash outlay to $1,000,000,000.

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The Play and Screen

Victoria Regina

DESPITE the fact that under any strict classification "Victoria Regina" might not be denominated a play at all, it is none the less one of the most delightful things the season has so far revealed. It is delightful because of the spirit which informs the writing and the manner in which the actors, director and scenic artist have carried out that spirit. In its original form, the play contains thirty scenes, a veritable panorama of the Victorian era seen from its focal point; but cut down for the practical demands of the stage only twelve of these scenes remain. The inevitable result is that the drama loses any corporate unity, there is no character development through any logical progression, and we have to take what should connect the episodes either on faith or because we know already the salient facts of the life of Victoria. Now this is of course not play writing according to the textbooks; it is indeed not even a chronicle-play. Had Laurence Housman been willing to submit to the tyranny of theatrical facts and written a coordinated drama it would possibly have been more poignant, but it would have covered a smaller canvas. Artistically that would have been a finer thing, as even in the present play the most vital portions are the scenes between the royal lovers; and yet we would have missed Miss Hayes's beautiful impersonations of the elderly and finally of the aged Queen, two scenes which bring home to us the fact that Victoria was a force in the early years of our own lives.

For the revealment of feminine character and queenly idiosyncrasies the scenes chosen by Gilbert Miller are chosen shrewdly. We have first the six o'clock in the morning announcement to Victoria that she is Queen we have her decision to marry Albert despite objections, we have her proposal to him and his revelation that he is probably illegitimate, and we have a most delightful episode showing Victoria fascinated by her husband's shaving. The second act opens with a scene in which Albert puts Victoria in her place when she tries to order him about, followed by the scene in which she and her husband go to drive knowing that they probably will be shot at. Then follows a scene showing Victoria's jealousy and subsequent repentance, the act closing with Albert's modifying Lord Russell's letter to Secretary Seward, a modification which probably made possible our backdown in the matter of the seizing of the Confederate delegates. The last act has two scenes, the first in 1877 showing Victoria being bossed and, being amused by it, by John Brown, and then being flattered and made love to by Lord Beaconsfield and liking that. The final scene is at her Jubilee in 1897 and shows Victoria surrounded by her family and bowing to her cheering people.

In her depiction of Queen Victoria, Helen Hayes reaches the height of her career. It would be idle to say in what scenes she is best, as the girlish queen, as the loving but spirited wife, as the aging gull of Beaconsfield's flirtation, or as the sovereign at her apotheosis. Miss Hayes, tiny as she is, is every inch a queen and every inch a woman. She has charm, she has will, she has dignity. She re-creates not only a monarch but an age. She is splendidly assisted by Vincent Price as Albert, who gives a performance of dignity and force. His slight stiffness is in this part a virtue. Admirable bits are given by Lewis Casson as Lord Melbourne, by George Macready as Prince Ernest, by Oswald Marshall as Mr. Anson, by James Woodburn as John Brown, and by George Zucco as Beaconsfield. Mr. Zucco deserves our gratitude by refusing to copy George Arliss, and making instead a much more vital and oriental figure of the great Jewish statesman. Rex Whistler's settings and costumes are also delightful, and Gilbert Miller's direction sensitive and lively. (At the Broadhurst Theatre.)

GRENVILLE VERNON.

Ah, Wilderness

LIKE the Theatre Guild's successul production on the stage, Eugene O'Neill's play in motion pictures suggests a mood of wistful reminiscing about days spent in a small New England town during the less complex 1900's. The memories are charming, pleasing, humorous.

Perhaps the quibblers will miss many of the original O'Neill lines pertaining to adolscent youth, which, naturally, had to be eliminated; they may even resent the few liberties taken in extending the original comedy and in building the part of the son; or, they may refuse to accept Wallace Beery as suggestive of the New England type in their "cups." Except for these reservations, all unimportant to the net result, the screen copy of Mr. O'Neill's Americana convincingly mirrors the spirit, the touching humanness that was so delicately reflected by the original.

The soft, quiet atmosphere of the little village that stands so picturesquely close to nature, its first "steamer" automobile with its duster-bedecked passengers, the pathetically gawky and embarrassed graduates on the high school stage, and the deafening and reckless Fourth of July celebration that closely followed the Spanish-American War, are so faithfully, so skilfully portrayed that they have real historical value.

Fang and Claw

WE CONCLUDED some time back that from the viewpoint of similarity, a Frank Buck is a Frank Buck and that's that. To that observation Mr. Buck's "Fang and Claw" at least partially gives the lie, deviating, as it does to some extent, from the standard Frank Buck wild animal motion picture technique. Gone are the revolting flesh-tearing, blood-spilling fights among beasts. Gone, too, are the all too theatrical jungle "thrills" which predominated before. In the new form, Mr. Buck stresses the informative side rather than the thrill aspect of the gun-and-camera expedition, disclosing the ingenious tricks of the trade, the specific manner and method of capture. Of course the Malayan jungles give up, with the usual excitement, a satisfying quota of huge pythons, caught off-guard; jibbering monkeys, armor-plated rhinos and fierce tigers. Mr. Buck's narration of the procedure runs to the accompaniment of an appropriate musical score.

JAMES P. CUNNINGHAM.

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Communications

WHAT SCIENCE DOESN'T KNOW

Notre Dame, Ind.

TO the Editor: THE COMMONWEAL for November 29 contains an article by Mr. T. Swann Harding entitled, "What Science Doesn't Know." The surprise that one feels on reading this article is due chiefly to two causes: first, the ultimate pointlessness of the article, and second, the number of startling factual errors.

We may consider some of the errors first. Mr. Harding makes no distinction between the terms "mass" and "weight"; he considers the two words to refer to one and the same thing. In reality, mass is a characteristic of matter which is conveniently measured by weighing, i. e., by measuring the attraction of the earth for the portion of matter under consideration. A pound mass would have a somewhat greater weight at the north (or south) pole than on the equator, but its mass would not vary in the least.

Most of Mr. Harding's errors are in the nature of questions which he poses and which, he claims, scientists cannot answer, though the answers to almost all of them are to be found in elementary textbooks on physics and chemistry. For example, I quote, "Well, what is the 'true nature of fire'?" To be sure, the dancing tongues of flame which we see are made up of very many, tiny bits of incandescent matter in the process of being oxidized. This is certainly a fact and not merely an operational theory. One wonders what more profound or fundamental explanation Mr. Harding would like to have?

Mr. Harding considers the chemical union of hydrogen and oxygen to form water, which change is expressed by the chemical equation, $2\,H_2 + O_2 \rightarrow 2\,H_2O$ (not $H + O = H_2O$). He realizes, too, that the original hydrogen and oxygen can be recovered from the water under appropriate chemical conditions, but he cannot see where the hydrogen and oxygen are while we have the water (which is akin to wondering "where was Moses when the light went out"). So he gives up and writes, "What is the answer? There is none known to science." But it is really rather simple. All chemical reactions, including the one in which water is formed, are accompanied by an absorption or liberation of energy and a concomitant rearrangement of the ultimate units of matter (the protons and electrons), and this rearrangement is not merely spatial but is intimately concerned with the energy relationships (the chemical bonds) between these ultimate units. The ultimate units of matter, then, which have a definte arrangement in hydrogen, and equally definite, though different, arrangement in oxygen (and every other element) rearrange under the proper chemical conditions to assume the arrangement characteristic of water. Thus, the answer to the question is simply this: when we have the water we no longer have the hydrogen and oxygen anywhere but we still have the units which made up the hydrogen and oxygen and when we put into the water the energy that was liberated when the hydrogen and oxygen combined, we get back these elements. An examination of the chapter on atomic structure in any elementary chemistry text will reveal these same principles in a more expanded form.

But Mr. Harding does not believe in the unseen material units. "Atoms, molecules and electrons are really fictioned entities merely assumed to exist by scientists who need these fictions to explain things observed in their laboratories." Thus, the painstaking, quantitative work of the last three generations of scientists which has gone to build up the edifice of our modern conception of matter is thrown away in a sentence. The breath-taking absurdity of this can only be appreciated in proportion to the time that one has spent in studying modern physics and chemistry and perhaps in adding something to the sum total.

The author's statement that "in other words, the real nature of the air depends upon the methods and apparatus used in examining it" scarcely requires comment.

There are a number of other mistakes of the same sort. They need not all be tabulated here. But if there were no factual errors at all, one might still wonder at the pointlessness of the article. What is the author's thesis? One is reminded somewhat of Charles Fort's "Lo!" in which a compendium of unexplained, curious incidents is supposed to show that there can't be much to science. The last two lines of Mr. Harding's article are: "The things science knows it can know only humanly. Scientific knowledge has definite limitations and must always have them because the human organism is itself so imperfect." No one, least of all a scientist, would quarrel with these obvious statements. The three pages preceding them in no way add to their strength. If this is the author's thesis I believe he would have done much better had he published it without further comment.

JAMES P. DANEHY.

ORGANIZED SOCIAL JUSTICE

Providence, R. I.

TO the Editor: In "Organized Social Justice," Right Reverend Monsignor John A. Ryan betrays the fundamental weakness in the efforts of our Catholic economists to advance the cause of social justice. He presents, with apparent approval, from the pamphlet of the Department of Social Action of the National Catholic Welfare Conference, that there is a profoundly harmful lack of balance between the volume of wage payments and the volume of profits, interest and dividends.

It is the misconception that profits are general in industry that is the basis of our economic ignorance and bars the solution of all phases of our economic problem. There can be no "profit" in industry as a whole, apart from interest, and the volume of wage payments must equal the entire cost of production and the total price of the product, including all that part of the interest charge which is turned into wealth.

After nearly two score years of striving to make known to Catholics particularly that labor cannot be exploited "on the job," the writer finds in the 1930 edition of "Principles of Economics," by L. A. Rufener, Ph.D.,

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professor of economics at West Virginia University, the following paragraph:

"Under actual business conditions costs vary from producer to producer, supply cannot readily be expanded or reduced without affecting costs per unit, and market price cannot in the nature of things equal the cost of production of each unit, or for each producer. There are bound to be profits or losses, or both. Yet there is good reason for maintaining that taking any industry as a whole and in the long run total costs of production of the whole supply tend to equal the total market value of the product. In other words, there is a tendency for the net profit of all producers in the aggregate in the long run to equal zero. This, be it understood, is true only when interest on the business man's own capital and fair wages for his own labor are included as costs of production and are consequently not reckoned as profits."

Thus, it is only by considering interest as profit that there is any unearned return to industrialists. Then the interest problem is the only social economic problem. Its solution is in recognizing that the effective rate of interest cannot be any greater than the rate of increase in population, and interest must be at that rate in order to increase capital facilities for the employment and housing of an increasing population. The writer does not expect to have to wait another forty years to find this theory presented in an orthodox economic textbook.

M. P. CONNERY.

A CATHOLIC LIBRARY

Philadelphia, Pa.

TO the Editor: A new Catholic Lending Library and Reading Room has been started at 1616 Locust Street, Philadelphia. Here the latest books which represent either directly or indirectly the best religious thought of the day may be had at a very reasonable rate of membership. Is this not an ideal way of keeping in touch with the Catholic intellectual world both here and abroad? New books are being added regularly, and we hope that readers of THE COMMONWEAL who live in Philadelphia or nearby places will take advantage of the pleasant Reading Room which is behind Miss Trasel's Book and Print shop at that address.

BERNARDINE TOLAN.

OUT-OF-PRINT CATHOLIC BOOKS

Westminster, Md.

TO the Editor: Allow me to call to your readers' attention the fact that the Newman Book Shop of Westminster, Maryland, carries a stock of some 3,000 volumes of Catholic out-of-print and second-hand books. New accessions are constantly being added from at home and abroad. This is probably the largest stock of its kind in the country. Catalogs are issued at regular intervals and sent free upon request. Out-of-print Catholic books not in stock are diligently searched for and reported free of cost. Catholic books of all descriptions in any amount are purchased for cash.

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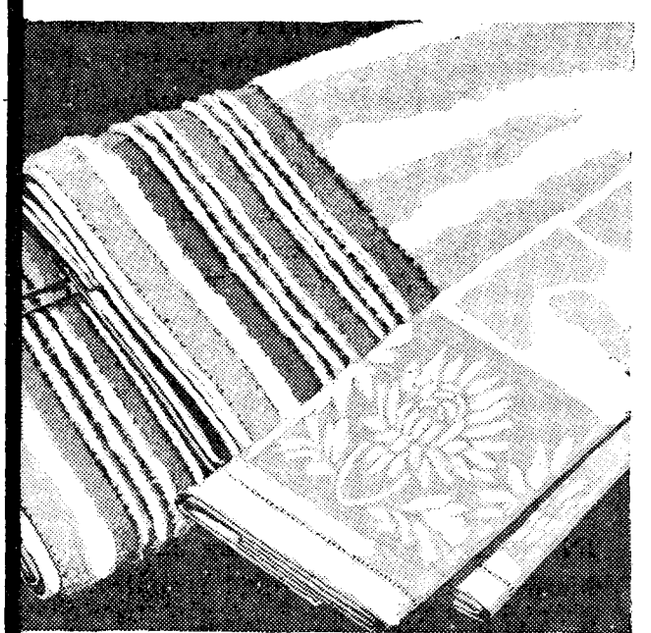

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Next Week

IRELAND REVISITED, by Bernard P. Mangan, finds Ireland in a sad way, and this, Father Mangan believes, and he gives his reasons and their sources, is due principally to Mr. De Valera and to his Minister of Agriculture, Dr. Ryan. Noting that Mr. De Valera has been "Ireland's Yankee President," the writer continues, "His birth in New York is hardly his only claim to such a title. Some of his policies seem to have been bred here also. It seems that Mr. De Valera, or his Minister of Agriculture, and Mr. Wallace, United States Secretary of Agriculture, are victims of the same uncontrolled destructive tendencies." Relieving the dark picture of Ireland's economic troubles, some immediate practical goods, such as slum clearance, providence for the unemployed and better roads, are also noted. . . . THE USES OF ADVERSITY, by Thomas Gaffney Taaffee, sees in the practise of providing food and clothes for needy children at public schools, a conditioning of the children in pauperism. "It will be a generation happy in its degradation," he writes of them, "free from care and worry and concern for the future. The need of an independence will be gone with the fears that have beset so many of their forebears. The pride, the sensitiveness, the self-respect that hitherto have made want a thing of terror will be atrophied, educated out of them." . . . CATHOLICISM IN THE PHILIPPINES, by James A. Magner, is an interesting and careful estimate of the present and prospective affairs of the Church in the new Commonwealth. . . . HORACE REMEMBERED, by Anne Kimball Tuell, is a charming remembrance of wisdom which has appeared in many guises and a pleasant little celebration of the original author's bi-millenium.

Books

Sociology and Religion

Introductory Sociology, by Dr. Raymond W. Murray, C.S.C. New York: F. S. Crofts and Company. $3.00.

THERE are comparatively few books on sociology written by Catholic scholars and there is none which essays to cover the particular field covered by Dr. Murray in this book. The importance of the book rests in the subject-matter presented and in the guidance which it gives to Catholic students in evaluating sociological literature in general. Catholic students have been handicapped because of the lack of Catholic sociological books, which follow the usual lines of texts in the field, which give due account of the theories of non-Catholic writers and which criticize those writers in the light of Catholic doctrine. The teaching of the strictly Catholic ethical doctrine of social relations has left students unprepared to meet the impact of non-Catholic literature when it is brought to their attention in newspapers, magazines, lectures and other sources. Dr. Murray has attempted to show, and with success, what is being taught and received in wide circles of our population and to set up the necessary guide posts for Catholic readers amid the maze of conflicting doctrines.

Monsignor Wm. J. Kerby, in an introduction to the book, points out that "it marks a departure in Catholic sociological literature. Heretofore that literature has emphasized those truths of the natural law and Divine revelation which conditioned ideals and judgments in social life. This was necessary because of the widespread confusion among philosophies and all efforts at larger social direction. It was in order then to define the position of the Catholic Church in relation to social problems and policies in so far as these had a bearing on the integrity of the Catholic faith. All of this has been done frequently and well in our literature." But in the meantime Dr. Kerby points out, there has been a great growth of sociological literature to the extent that the field is "now crowded with problems, techniques, authentic information and theories that bewilder one." The purpose of this book is "to bring this greatly expanded science into relations with the fundamentals of Catholic social belief."

The author follows in general the outline of the introductory course in sociology in colleges recommended by the American Sociological Society, but has varied from this in some respects to meet the needs of students who do not have a large background of study before undertaking this course. The book covers the field of what in the past has been generally called the "Principles of Sociology." This name the author rejects, however, for he holds that the generalizations of sociology "can scarcely be called 'laws' or 'principles.'"

The book is divided into four parts. The first is "The Study of Sociology." The approaches to sociology are outlined briefly under five heads: the psychological, cultural, ecological, methodological and philosophical. After briefly outlining these, the author turns his attention primarily to the psychological and the cultural approaches to

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the study. The outline of the five approaches is very briefly done. One could wish that the author, with his wide range of reading, had provided a much more extensive review of the "approaches." Probably that is a field for a special treatise including a complete review of social thought.

The second part, "Modern Man and His Culture," deals with the subjects of heredity, environment, eugenics, race, race problems, population, a world-wide view of population, the framework of personality, the machinery of social adjustment, major personality maladjustments, and minor personality maladjustments and feebleminded-ness. Under these headings the vast range of current disputable questions is given consideration. It is in these fields that a large portion of the controversial questions exist and it is in these fields that the guidance of an able Catholic scholar is productive of great good.

The third part of the book, "Primitive Man and His Culture," covers such subjects as the study of primitives, prehistoric man and his society, modern races and the dawn of history, prehistory and the Bible, contemporary primitives and their social life, the religion of primitives. Here, again, are a number of questions about which there has been much uncertainty labeled as science. Here, again, the author has weighed with tolerance the numerous views and has given guidance for understanding and continued study. The exposition of the subject, prehistory and the Bible, is particularly timely and valuable to Catholic students.

The fourth part, "Modern Man and His Social Problems," deals briefly with the subjects of poverty and dependency, crime and family disorganization. These chapters are very briefly done, covering only about fifty pages. The subject-matter constitutes material for one or more full-sized books, but the study here given constitutes an orientation in the field of the problems. In those schools where specialized courses are not given, this portion of the book is essential in rounding out a broad introductory study.

A bibliography of unusual merit has been appended, covering most of the leading works of Catholic and secular authors, including books, magazine articles and pamphlets. The author appends a brief teaching device which he calls the "Clipping Essay" which the reviewer would particularly commend to teachers of sociology in high schools and colleges. The idea of the clipping essay is that current newspapers, magazines, pamphlets, etc., should be followed and items related to the subject-matter of the course clipped, placed in a scrapbook and evaluated. The author recommends that at the middle of the course the student should write a clipping essay, selecting for his purpose a subject in his scrapbook which interests him most and continuing further research on that subject in the library. This device will have the effect of causing students to relate the subject to the community and to continue the study after the course has been ended. It is likely to be the stimulant to life-long accumulation of current data and its study and evaluation.

Throughout the book the author has shown mastery of the best of sociological literature and in the words of

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Dr. Kerby, "In his treatment of problems and policies he has shown understanding and toleration that are in the highest degree commendable."

There is, no doubt, ground for discussion as to where this particular book fits in the college courses in sociology. It is the reviewer's belief that students in college need a considerable background of understanding of society and its problems before undertaking the systematic study of the subject as treated in this introduction. A large part of the student body comes to college without much background in economics, politics or social problems. Students will need such a background to understand such themes as are represented in the author's study of the nature and scope of sociology, the approaches to sociology and all the range of subjects treated under "Modern Man and His Culture" and "Primitive Man and His Culture." Whatever the order of procedure may be, one's education in the social sciences would not be passable without the subject-matter of Dr. Murray's book. It should have a far wider reading and study than in the college classrooms.

JOHN A. LAPP.

An Artistic Marriage

Gilbert and Sullivan, by Hesketh Pearson. New York: Harper and Brothers. $3.00.

HESKETH PEARSON has read his Guedalla and his Lytton Strachey, so that, after the flood of more serious books on Gilbert and Sullivan, his is an amusing relief. W. S. Gilbert spent his life showing up the foibles of Victorian England, and Arthur Sullivan abetted him in his music, so they ought not to object to having their own foibles shown up, as Mr. Pearson does in no uncertain fashion. Gilbert was irascible, dictatorial and jealous, and Sullivan was a social butterfly when he wasn't a social lion. The two men had nothing whatever in common, and yet their artistic marriage was one of the most perfect in theatrical history. That a divorce came late in life, and that neither ever did any worth-while work afterward, is not surprising; we can only be grateful that the marriage lasted as long as it did. There was a humor truly Gilbertian in the fact that both men thought their real talent lay in serious work. Yet today Gilbert's serious dramas are as dead as mutton, and Sullivan's serious music, all except a few things such as "Onward Christian Soldiers" and "The Lost Chord," is fast passing into limbo.

Of the two men Gilbert was the more striking personality, and it was undoubtedly he who was the inspirer. There was in his nature a strange paradox, for all his life in revolt against Victorian inhibitions and conventionalities he was yet a slave of them. But his nature was masculine and he had the independence of the truly manly man. He cared little for society, and less for the company or patronage of the nobility. Sullivan on the contrary loved the friendship of the great and basked in it, and this feminine side of his character curtailed his productiveness. Yet he was oddly enough less jealous than Gilbert, and the quarrel which separated the two men was chiefly of Gilbert's contriving.

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Mr. Pearson leaves out any detailed discussion of the operas. He is interested in the two men as personalities, and he has filled the book with gossipy anecdote. Gilbert's sharp retorts are in particular done full justice to, and also his puns. And Sullivan too was not without the power of pungent rebuke. Mr. Pearson has written an amusing book, and one which will be enjoyed by all Gilbertians.

GRENVILLE VERNON.

Aspects of Action

Essays in Culture, by the Right Reverend Msgr. John M. Wolfe, Ph.D., S.T.D. Boston: The Stratford Company.

AMONG the October "Books of the Month," recommended by the Catholic Book Club, appears a new volume from the prolific pen of the Right Reverend Msgr. John M. Wolfe, Ph.D., S.T.D., Superintendent of Archdiocesan Schools and General Chairman of Catholic Action, Dubuque. "Essays in Culture" is a compilation of addresses, and traces in a broad way the influence of the truths of the Catholic Church on the culture and spiritual development of individuals and communities. The variety in the choice of topics, touching upon the fine arts, education, religion, patriotism, mysticism, hagiography, youth movements and Catholic Action, indicates the wide range of Monsignor Wolfe's ripe scholarship. At the same time his eloquence of diction and wealth of literary and historical allusion supply the reason why he is in such demand as a pulpit orator.

In the essay "Education for Life" Monsignor Wolfe defines culture as "growth toward that which is highest." He insists that there is harmony in all culture, and with deft touch he points out the solidarity of spiritual-minded persons, the source of that solidarity in the Mystical Body of Christ, and the vivifying influence of the sacramental system, especially the "Sacrament of Union."

As inspirations toward cultural living, Monsignor Wolfe sets forth convincingly the lessons to be drawn from the achievements of Saint Patrick, Saint Paul and Washington; and in a variety of addresses delivered at first Masses, religious professions, jubilees and funerals, he points out the continuity of that culture in the generation in which we are living.

Identified from the first with every Catholic Action project, Monsignor Wolfe, as might be expected, insists that every Catholic "participate in the apostolate of the hierarchy." Outstanding among these addresses are his "Social Mission of the Church," "The High School Graduate's Debt to the Church," "Address to the Holy Name Society" and "The Culture of Service."

For simplicity of style, beauty of diction, depth of learning, and directness of appeal, the sermon on "The Conversion of St. Paul" is perhaps unique.

Stimulating and impressive, "Essays in Culture" is recommended as a source book for clerical and lay leaders alike; and for the casual reader, a splendid introduction to the Catholic philosophy of life.

NICHOLAS A. STEFFEN.

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For Character Building

Organizations for Youth, by Elizabeth R. Pendry and Hugh Hartshorn. New York: McGraw-Hill Book Company. $2.75.

IN THIS volume on leisure-time and character-building procedures, forty organizations and plans present the ideals they strive to realize. These organizations are divided into societies, national and local; junior programs of adult groups; plans for schools and special interests; and interreligious groups. The Appendix gives, at least, the names of the more important church groups. Although the latter are possibly the more varied in plans and more numerous in membership, it does not seem to be possible to give them more detailed attention. For this reason, the book does not give a complete picture of youth-work in the United States. However, much that is of value has been presented. A great variety on the means and philosophies of character training has been brought together. Of course, the success of these plans and methods is not always apparent and the authors have wisely refrained from passing judgments on their values. It is still a mooted question, why notwithstanding all that is being done for youth and all the money that is being spent in its behalf, its status seems to improve but little.

Partly in Fun

The New Yorker Book of Verse: An Anthology of Poems First Published in the New Yorker. New York: Harcourt, Brace and Company. $2.50.

THE three hundred poems here published are culled from the first ten years' output of the *New Yorker*. The enormous success of the magazine has brought to its pages all the best American poets who write verse which they do not themselves believe to be, or which they do not like it to be known they believe to be, of prime seriousness and consequence. The queer tone of the weekly is reflected in this anthology, with poems pretending to every mood, but with dissolution probably the most prominent theme. It is very good light verse, if disconcerting in viewpoint. Several COMMONWEAL poets are represented.

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